A

# Treatise of Specters. OR, AN

# HISTORY

OF

Apparitions,
Oracles,
Prophecies, and
Predictions,

| With Dreams, Visions, and Revelations.

AND THE

## Cunning Delusions of the

DEVIL, to firengthen the Idolatry of the GENTILES, and the Worshipping of Saints departed;
With the Doctrine of Purgatory.

A Work very seasonable, for discovering the Impostures and Religious Cheats of these Times.

Collected our of fundry Authours of great Credit; And delivered into English from their several Originals,

By T. B.

Whereunto is annexed,

## A Learned TREATISE, confuting the

Opinions of the SADDUCES and EPICURES, (denying the appearing of Angels and Devils to Men) with the Arguments of those that deny that Angels and Devils can assume Bodily shapes.

Written in F RENCH, And now rendred into ENGLISH.

With a Table to the whole Work.

LONDON,

Printed by John Streater, dwelling in Well-Yard, near the Hospital of S. Bartholomens the Leffe, 1658.

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MEGNICH Printed by Market Street and Street Library 

# HONOURABLE.

THE

Lord Cholmley, Lord Viscount Kell, &c.

My Lord,

Should in the first place (if possible) anticipate your wonder; when these rude Lines shall plainly salute You, Desender and Protector of their Innocencie: Since I, who have thus preposterously run them, am not so happy as to eknown to Your Honour. I shall therefore humbly take leave to declare the grounds of this my presumption (for I dare not

call it otherwise, unlesse by your permission). The first is, your unbounded Goodnesse; to which I am relatively obliged, and much acquainted by the frequent commemorations of my nearest Relation, whose Father had the happiness to live and die under the benevotent influence of Your bononrable Service; And, by the Information of those whose expressions proceed from the distates of their own Experience, find, That where You have once obliged any by Your incomparable benignity, Your favours flowed down infinitely to all Relations. The next is, The worthiness of those Learned Authours, by whose Care and Industry these Examples were Test for the use of future Ages : whose Ashes might justly rise up against me, if (being fo unworthy to mention, much less to collect their Labours my (elf ) I (bould not commend them to the Patronage of one most Noble and Ingenious: Nor do I conceive it the lightest consideration, That Your Lord hip being acquainted with these Collections in their severall Originals, must necessarily (for the communicative quality inherent in all truly noble and generous dispositions) wish they were accommodated to the apprehensions of inferiour capacities.

I shall not trouble Your Honour with what Motives I had for exposing this work to publick View; Since these so much Saducean and Socinian Times, most loudly, proclaim an eminent necessity of utmost endeavours in this particular: And since it is the duty of all men, to study rather

the Publick, than their own private, advantage.

## The Epistle Dedicatory.

This being a Stranger, needs the more Encouragement. Besides, being usher'd into this our English World by so unworthy a hand, must consequently participate of the weakness of my endeadours: But however defestive, or exposed to injury, Your acceptance will abundantly supply, and your Patronage secure, it from the imputation or prejudice of any Momus.

Should I further question that invincible Courtesse which I hear every where extell'd, I might thereby aggravate, instead of extenuating, my Presumption. Therefore I shall cease to trouble Tou further, but with this one request, That Tou will favourably interpret my boldness in subscribing my self,

My Lord,

devoted Servant,

or to military style i son The

the New la . He

Thomas Bromball.

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### A Catalogue of the Authors out of which these Stories and Examples are selected.

A Don Viennensis.

Ælianus.

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Æneas Sylvius.

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Gilbertus Cognatus.
Gregoras.
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Henricus Coloniensis.
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Hermanus Gygas.
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Livius.
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Malleus Maleficarum.
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Martinus Lutherus.
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Mutius.

N.

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Nicetas.
Nicolaus.

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Ouidius.

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Aschafius. Paulus Æmilius. Paulus Diaconus. Paulus Grillandus. Paulus Jovius. Paufanias. Petrus Ciezus. Petrus Mamorius. Philippus Melandhon. Philostratus. Platina. Plinius. Plutarchus: Pollux. Polydorus Virgilius. Pontanus.

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Ulricus Molitor.
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W. Ernerus.

XIphilinus.

Zonaras.

AN

### AN

# HISTORY

OF

Most strange Phantasies and Apparitions, with the various sleights and cunning delusions of Devils.



Areus Brutus and Cassim, who had murther'd Casar, came together to Sardis, where it is reported, Brutus was accosted with a horrible Vision. He was a man, naturally very watchfull, and one so laborious and continent, that he afforded himself but a very small part of his time to sleep in. In the day he rested not

at all, in the night very little; and that when (all men being drowned in fleep) he had neither any employment to do, nor person to converse with. And, at that time, being engaged in a War, and agitating things of a most high concernment, he was so carefull and intent concerning the profecution and event of those affairs, that, having first (for a short space) refresht himself with sleep after Supper, he wholly fer apart the rest of the night for the promoting of his urgent occasions. And if it happened, that he had finished his businesse before, he betook himself to his study untill the third watch; when, all his Centurions and Tribunes were wont to repair unto him. When he was (I fay) at Sardis, and projecting how to convey his Army out of Asia, in the beginning of the night the Moon began to abate of her wonted luftre, the Camp being in a deep filence. Whilest Brutus was deeply cogitating of some serious matters, he thought he heard the footsteps of some one near him; whereat he looking back towards the door, behold, a prodigious Apparition, one of a monstrous and horrid shape and bignesse stood by him, without speaking one word. Brutus, not without some reluctancy, ask't him, what Man or God art thou? or what is thy busineffe here? The Vision answered, O Brutus, I am thy evil Angel, and thou shalt fee me again at Philippi. At which Brutus nothing daunted faid again, I shall then. But when it was vanished, he called together his Servants, who averred to him, they neither faw nor heard either

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either Vision or voyce; after which Brutm took his rest again. When it was light, he went to Califu, and rold him of this Phan-When, after Cassim was flain at Philippi, whilest he prepared for a fecond fight, wherein he was conquered, after he had been Victor in the first; In the night (as the story sayes) the same Vision appeared again to Bruts in the same shape, not speaking a syllable, but so vanisht. Plutarchus in Bruto.

Then Agree Antonim became bankrupt at Adium, Cossim of Parma his Parener fled to Athers; where, in the dead of the night as he lay in his bed ingulph't with cares and perplexities, he phancied, a man of a montercus magnitude, a black and ugly hue, his beard incompt and squalid, and his hair disorderly hanging down, came to him; And being askt who he was? answered, xaxofainora, i.e. thy evil Angel, or Genius. Being at last affrighted with to horrid a presence, and so evill a name, he called in his fervants, and questioned them, whether they saw one of such a dresse and visage either come in, or go out of his Chamber? and when they had affured him they faw none fuch, he again composed himfelf to his rest: but presently the same Phantasm haunted him; Wherefore he cast off all thought of rest, and commanded a Candle up to his chamber, and enjoyned his fervants not to depart from him. Between this night and his execution inflicted by Cafar, was but a very short interval, as you may read in Valerin Max, 1.1.c. 7. and Sucton, in Aug. and Plutarch, in Vita Antonii.

Ion of Syracufa, after the Syracufans were made free, and a little before he was flain by Calippus, as he face by chance in his Porch in the evening full of carefull thoughts, heard a fudden noise; and looking about him, (it being yet day-light) he faw a huge woman, in face and habit nothing differing from a Tragick fury, sweeping the house with a Broom. He, very much terrified, called his friends, and acquainted them with the fight, and intreated them to flay and lodge with him that night, for he should fink under his terrour, if they should leave him, and the Ghost haunt him again. The Ghost, indeed, troubled him no more, but his Son, being almost arrived to Manhood, by reason of some slight and puerile crosse, became so forrowfull and enraged, that he precipitated himself from the house top, and so perished. Plutarchm in Dione.

Lexander the third, King of Scots took to Wife Joan Sifter to Henry the third, King of England; which Joan dyed without iffue: after which he married Margaret, daughter of the same King Henry, who bare to him Alexander, David, and Margaret; All these dyed: yer the King not altogether dispairing of an Heir and Successor of his body, married the third time one Iola, daughter of a Knight of Dracosum; whilest by night they were celebrating the Wedding Feast, he saw the likenesse of a dead Man follow the Dance. The same year the King was knockt off his horse and slain.

Hence

Hence arose all that sedition and destruction which blasted that, formerly, flourishing Kingdome. This sell out in the year of our Redemption, MCCL. Cardanus de rerum varietate, 1.16. c. 93.

Here is a noble Family, and among the chiefest of Parma, called by the name of the Tortells, which have a Castle, wherein there is a Hall; In it about the chimney, an old woman for this hundred years uses to appear when any of the Family dyeth, or is like to dye. On a time a gallant Matron, by name Paula of Barbia, which was one of the same family, when we were at Supper together at Belzois, sold me, that one of the Maids of the house was very ill, and that the old woman appeared, all were of opinion that she would dye: But it fell out otherwise, for she recovered; but another of the family which was well, dyed suddenly. They report, that this old woman, whose Ghost is now seen, was formerly very rich, and was by her own Nephews murthered for her moneys sake, and hackt in pieces, and thrown into the Privy, Cardanus, ibidem.

A Ntonius Urcem Codrus, a Grammarian of Brixia, the very fame night he dyed, thought he saw one of a huge magnitude, a bald pate, his beard hanging down to the ground, fiery eyes, carrying Torches in both hands, and terrible all over, and he spake to him thus; who art thou, which walkest up and down alone thus like a Fury, in that time of the night, when men are fastest asserbly Speak out, what dost thou look for i or whither goest thou i When he had thus said, he skipt out of his bed to avoid him, rushing in violently upon him. Bartholomaus Bononiensis in eju vita.

Acobus Donatus, Patricius of Venice, and also rich, when on a night sleeping with his Wise he had a taper light, and two Nurses also were assect in a truckle-bed with a young child, not a year old, he saw the chamber door open by little and little, and a man, I know not who, put in his head; the Nurses also saw him, but no body knew him; The young man being affrighted, as well he might be, snatcht his Sword and Buekler, each of the Nurses great Tapers, into the Hall they come, which was near adjoyning to the Chamber, where all things were close. The young man comes back with great admiration, the small Insant, which was well in health, dyed the next day. Cardanus de Rerum varietate, lib. 16. cap. 93.

Hen Cursius Russus, in his samily notable for nothing of worth, did act as Questor at Advumetum, a City of Africa, walking up and down at noon in the porch, he saw the shape of a woman of a more comely hue, far beyond any mortal creature, which spake unto him, Thou art Russus, which shall shortly come Vice-Consult into this Province. He being hopefully advanced with this prodigie, not long after enjoyed the Proconsulship of Africa by Ti-

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berius Cafar, whereby the event of the Vision was fulfilled. Fulgofus lib. 1. cap. 6.

Dainus being banished by Ethelfred King of the Northumbrians, fled to Redovaldus King of the East-Angles. Not long after, when Emelfred by some in authority sought to kill him, he began to take great care to secure himself. In the night, when all was still, one of an unknown face, and habit, having met with him, ask't him what he would give him, if he told him that which would free his mind from all manner of fadnesse. Edwinsu made him this answer, whatfoever was his, that he might lawfully request, and was in his power, that he will freely give him. Then he prognosticated to him, that so soon as he could make an escape out of his Enemies hands, he should then recover the Kingdome of his Ancestors, and when he had conquer'd his Enemies, he should enlarge it, both far and wide; immediately laying his hand upon the top of his head, he faith; When any one Edwinu, shall come you, after you enjoy your own, and shall in this manner lay his hand upon your head; be you then mindfull to keep thy promife. When he had done speaking thus, he on a sudden vanished. The young man being in a wonderfully manner transported with this Oracle, a long time ruminating within himself of this matter, durst not open it to any. But when Eshelfred was flain, he being brought home iero his own kingdome by Redovaldus, being advised by Ethelberg his Wife, the fifter of Edbaldu King of Kent, to embrace the Christian Religion; when he on purpose delayed the businesse, and could by no perswasion be made pliable, Paulinu a devout man, which by long intreating could do no good, in the interim being taught by an Oracle from Heaven, (as we must believe) came to him, who made stay at rork, and putting his most facted hand on his head, requefled him, that he would call to mind what that meant. Eduinus being amazed at the Oracles sudden issue, instantly fell down at the Prelates feer, and was with his fellow Christians washed in that holy Fountain. Anno 627. Polydor, Lib. 4. Hift. Angl.

Manquho Stuart a valiant man travailing through a forrest towards the Court, met three Women of an unwonted and strange habit and appearance, One of them said, Hail Macchabaus, Thanus Glammis, which was a Title of Honour he had lately received. The second said to him, Hail Caldarius Thanus, another and higher title of honour: and the third, Hail Macchabaus, Thou shalt hereafter become King. Then said Banquho, Me-thinks you are something unkind whosoever you are to prefer this man not onely above all the noble Men of the Land, but even unto the Throne, and give me no promotion at all. To this the first answered. Yea we declare unto thee far greater things than these; for this man, indeed, shall reign, but his dominion shall have an unhappy end with him for none of his posterity shall ever enjoy his Kingship after him: whereas (although thou shalt not become King thy self) thy posterity for a very long succession shall obtain and hold the Throne. When these words were ended, they all vanished out of their sight. At first these things passed as a vain phansie: but when Macchabaus sirst ascended to the dignity of Caldarius, and asterwards beyond all expectation was made King, King Ducanus being slain; and having two Sons, he began to call to mind the Vision; and inviting Banquhones, and his onely Son Fleanches to a Supper, by that means projected both their deaths: but when they had slain the Father, the Son, by the darknesse of the night, made an escape. At length Macchabaus was slain by Malcalmus the third Son of Ducanus and after many Generations the Kingdome sell into the hands of the Successious and Gran-children of Banquhones Squart, and remains to this day in the possession of a daughter and heir of his Family, Cardan; l. 16.5.93.ex Hestore Bisiho.

Totherus King of the Swedes and Danes, as he was a hunting hal ving lost his company, as he wandred alone espied a company of Nymphs in a certain Den or covert, who promifed him all good fortune, but withall advised him, that he should by no means wage war against Balderus King of the Danes who was a superlatively wife man, and one generated by a fecret feed and production of the Gods. Having spoken these things, they suddenly vanished, and left Hotherus (who thought he had been in a Cave) in the open field. Some years after, (having commenced a war against Balderus, but hitherto with very ill successe) he chanced to light upon the same Vision ; when he fadly bewailed to them his adverse fortune, and the fadnesse of his condition; nor would he cease his complaints untill they had made him a promise of better successe. The Nymphs told him (though he thould feldome come off victor yet) that he should lose no more men then his enemy; and that he should obtain the victory if he could but find by what means to intercept certain food prepared for the Enemy to augment his force and courage: So he departed and rallied his forces. And whilft he diligently watched the Camp of the Enemy, he saw three Virgins go out who fecretly used to carry them provision, whom he tollowed as fast as he could run, till at last they came to a house which they frequented; where, by the help of his Harp; (on which he plaid most iweetly) he got from them a most glorious Belt, and the powerfull girdle of Victory, and having returned the same way he went, met the Enemy, and overthrew him, so that the day after he was wafted over to Proferpina, who was seen to stand by him as he slept. Olaus Magnus, lib. 3. c. 10.

C. Julius Cafar, in his civill war, when he had gone as far as the Bank of Rubicon, is faid to have stood at a pause, and considering with himself what a destruction the passing of that River would be to Mankind: whilst he stayed upon the bank he had an apparition; A man of an extraordinary bulk sitting upon the opposite

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posite bank playing upon a Pipe made of Reeds: And when, besides shepheards, many Souldiers, and amongst them some Trumpeters slock't to the Bankside to hear him, one of their trumpets leap's from him into the River, and with a very strill voice began to sound an alarum, and so passed to the other side. Then Casar said, Let us go, since the wonderfull signs of the Gods and the wickednesse of our Enemies thus invite us: The lot is now past, Sabelicus 1. 7. Enead. 6.

- D Elopidas, General of the Theban Army, (whilest he encamped 13. about the Leudrian field, where the daughters of Sceda sim were entombed) faw Scedaffus and his daughters; they lamenting about their Tombs, and curling the Lacedemonians: and their father (who long before for that he had not revenged so horrid a crime, curfing the Lacedemonians, killed himself upon the tombs of his daughters) told him, If he would conquer the Lacedemonians, he must facrifice a red Virgin to his daughters. But when this feemed fomething too barbarous a facrifice, to appeale the gods with a humane offering, not satisfied in his mind about it, at last a young Mare which had never taken horse, came from the herd and stood in that very place where he had confulted with the Ghost. And when Theoritus the Prophet saw the Mare was of a yellow shining colour; and proudly reining-in her neck, the pranced and neigh'd, he called Pelopidas with a loud voice, and faid, that this was his offering, and that he could expect no other Virgin. Then they brought the Mare adorned with garlands to the Sepulchre, and there facrificed her; Soon after, the Battle began, wherein the Lacedemonians received that memorable overthrow of Leudria by Bootarchus and Pelopidas. Plutarchus in Pelopida.
- 14. V Hen Gennadim the Chief of Constantinople, under Leo the Great Emperour, was by night standing at the Altar, and praying to God for the world, a certain evil spirit appeared to him, which being by him forc't away by his making a crosse, answered him thus in the voyce of a man; That as long as he liv'd indeed, he would avoid, and be at quiet, but afterward, he would leave no way unattempted to trouble the Church of God. Nice-phorus lib. 15. cap. 23. Suidas. Cedrenus
- A Little before that Henrythe seventh Emperour dyed, and the slaughter of the chief Rulers of the Nation, as Musatus Patavinus, and Franciscus Petrarcha do history it, the Inhabitants of Mediolanum, in the house floor of Matthaus the chief Governour, who also merited the name as Matthaus the Great, when Sun was set, an armed horseman appear'd to him far bigger then the shape of many when many for an hours space had beheld it, it then vanish'd away, with great terrour to the beholders. Likewise three dayes after at the third hour, in the very same place, two horsemen in the like shape, being seen skirmishing between themselves, vanished also. Sabelliem libro 1. cap. 4.

Wo famous Merchants, going into France through the groves near the Alpes in Italy, they met a man bigger then the ordi nary fize of men, he calling them fuddenly, charged them thus; Speak to my Brother Ludovicus Sfortia, and grue him thefe Letter for me. They being amazed, and enquiring, Who he was a hereplyed, That he was Galeacim Sfortia; and straightway he vanished from their fight. They returned in all haste to Mediolanum, from thence to Viglevanus, where Maurus lived. They present their kes ters to the Prince, the Courtiers fcoff at them; but they flanding stiff in their errand, were cast into prison, and being put upon the wrack, they shewed by their constancy, that there was no trand in them. In the mean while with great fear and oftonishment they deliberated about opening the Letters. All the reft making doubt what to do, one Galeacius, a Commander in chief feared not. The letter was folded up like a Bishops Writ (as they term it) very long, fastened with small instruments of brasse. The words whereof were these; O, O, O Ludovicus, take beed to thy felf, For the Venetians and the French have conspired to ruine thee and thy off-spring. But if you will give me a thoufand nobles, I will endeavour to reconcile their high spirits, and to turn away your ill fortune, and I doubt not to accomplish it, if you do not stubbornly refuse me. Farewell. The subscription was; The spirit of Galeacius thy Brother. Here some being astonished at the strangenesse of the thing, others laughing at the device, and most averring, he must put money into his hands; yet lest he should make himself a laughing-stock, the Prince refrain'd this superstitious prodigality, and sent home the Merchants again. Bus in a short while after he was unthron'd by Ludovicus the Twelfth King of the French, and carried away prisoner. Artunus Sedion 1. bistoria Medionens. oculatus testis.

He Father of Ludovicus Alodifius, who was possessour of all the wealth of the City Imola, a little after he went from hence, appeared in a private place to the man in his journey, whom his sonne Ludovicus sent to a City in Italy called Ferraria, sitting on horseback with a hawk, (as 'twas his manner in hawking to hold him) and spake to him, although in great fear, to bid his sonne to come that very next day into the same place; for he would tell him of a businesse of great consequence. Hearing that; Ludoviem, both because he was incredulous thereof, and was also asraid of some treachery, fent another in his stead. That same ghost meeting him, which appeared before, was very fad that his fon came not; for he faid, he would tell him many more things: But at that time he bad him tell him onely this, That twelve years being expired, and one moneth, the day likewise being particularly set down, he should be no longer Governour of that City which he had. The time which . the Ghost had foresold of was come; with great diligence in that very fame night, which his Fathers evil Angels suspected, Philippus his Souldiers, Captain of the City Mediolanum, (with whom he

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had made a Covenant, and therefore fear'd him not) the trenches being hard frozen, scaled the Walls, and with ladders took the City and its Governour. Sabeb. lib. 1. sap. 4. Exempl.

Hen Confiantinople was befreged by the favage Turks both by 18. Land and Sea, There was feen at Come a City near adjoyning to France, a great company of doggs whirried up and down in the Ayr, and after them flocks of divers kinds of beafts, and as it were many footmen, first of a stender harneste, then pikemen and other weapon'd men followed after, and horsemen followed thema divided into Troops, with a great Army fer in battle array; They feemed for the space almost of three hours to be an Army at hand. At length a huge and formidable Man of a high flature, fuch as cannot be expressed, as General of the Army, fitting upon a dreadfull horse, advanced, and some other vain Apparitions, the forerunners of great mischiefs, till night drawing on, whatsoever they faw vanished away, Which Wonders every body thought did foretell ruine, destruction, and misery to follow after, which the fares had necessitated; and so it came to passe. Alexander lib. 3. cap. 15.

As Sigebertus reports in his Chronicle, Antiochus by a Divine hand of Judgment was overturned and cast down in the second year of Mauritius; A certain Cirizen of the place, a man of singular piety, and sull of charity, and liberall in his Alms, saw an old man all in white, with two more with him, standing in the midst of the City with a handkerchief in his hand, with which striking the middle part of the City, it suddenly was overturned, houses, men and all. And his two companions had much ado to perswade him to spare the rest of the City that stood; so when he had used many comfortable speeches to this good man, they appeared no more.

TN the year of our Lord, 1536. a certain Factor of Sicilia jour-20. nying from Catana to Me Sana upon the 21 day of March took up his lodging at Taurominium; thence next morning travelling on his way not far from the Town, he met 10 Pargettors, as they feemed to be carrying with them their tools, he asking whither they were bound? They answered, To Eina, (commonly called, the Mountain Gibellus). And foon after ten more of them, who being asked whither they all went? returned the same answer, That their Master Workman had fent them to build a certain Edifice at Ætna; and being asked, who their Master was ? they said, He came a little after them, And fuddenly he met a man exceedingly taller then any ordinary man, with a very long beard and hair, and blacker then any Crow, fo that he might feem to be Vulcan himself, had he been lame; He without any more complement, askt the Factor, Whether he met his Workmen? Heanswered, That indeed he saw certain Men, who faid they were going to build at Eina; but whether they were his Workmen or no, he knew nor; but if they were, he would

be glad to know what moved him to undertake fo strange a piece of Work, as to build in a Mountain to high, and to deep in Snow, that it is hard for the ablest Traveller to passe there. this unknown Architect, Although you little credit my words, you shall Shortly know, and your eyes Shall bear you witnesse, that I am able to perform this and much more, if I please. And with these words he vanished out of his fight. At this the man became so terrified, that he had like to have dyed in the place; but with much ado he got back to the Town full of horrour, and according to the custome procured a Priest, was confest, declared his vision, and the same evening departed this life. The beginning of the night following, the 23. of March, there was a great Earthquake, and exceeding great flames of fire burft out of the top of the Mountain Eina on the East fide, and were violently carried toward the Sun-rifing, infomuch, that the Clergy and people of Catana were fo firuck with terrour, that they all ran to the hurch of St. Agatha, to implore divine assistance, from whence the voyce of their prayers, and excessive weeping, with their dolefull ditties, and unanimous cry for mercy, the bells all the while ringing mournfully, came to the Church dedicated to the Purification of the Bleffed Virgin. And (O wonderful event!) before their prayers were ended, the fire began to decrease, and in a short time became utterly extinct. Gilbert. Cognat. libro offaro narrationum.

Danascius Syrus Simplicius, and some other learned men came out of Sicilie together, and went into Persia to see King Cosroes; of whose same and vertue they had heard great report. In their coming home, as they returned, they sound the body of a man in the field unburied. They abhorring the inhumanity of the Persians buried it. In the night time the shape or Ghost of an old, honourable person seem'd to haunt one of the retinue, saying, Do not interre that unburied corps, let the Dogs tear it in pieces. The Earth is the Mother of us all, it admits not of that man, who depraves his Mother. When he was awake, he told his vision to the rest; Wherefore going back again in the morning into the field, they saw the naked corps lay in the open field. Agathius lib. 2. seems to speak of it, among his Greek Epigrams,

Mit Θάιρε में बेरीबर्जीον, देव αυσί αύεμα γενέδτα: Τη πάντων μηθής μητρέφθορον ε δίχετ άνδρα.

Let this unburied Corps no buriall have, Our Mother Earth to Mother wrongers lends no grave.

E Dward the third King of England, when on a time the Collectors of the Tribute-money which was imposed on the people, had brought before him a huge heap of money given out of that tribute, to make him merry, he fuddenly thought he faw the Devill sporting and playing about the money, and therefore, abhorring money

2 I.

of this nature, as a detestable thing, they say he presently sommanded it to be taken out of his sight, and to be restored to the people. Polydor, lib. 8.

- Then Thyana, a City of Asia, (which had rebelled) was taken, Aurelianus the Emperour being in his Pavilion all alone, very angry, thinking how to destroy it, he saw with great terror Apollonius Thyaneas the Philosopher appearing to him, which was dead long since, and advising him; Aurelianus, if thou desirest to be a Conquerour, think not to stay my Citizens. Aurelianus, if thou wilt be a Ruler, shed no innocent blood. Aurelianus, be mild, and gentle, if thou wilt be a Vistor. Calius lib. 17. cap. 13. ex Fl. Vopisco.
- ST. Martin the Bishop of Yours in France, was greatly tempted by the Devil. On a time the Devil appeared to him all in purple, and with a Diadem, in the person of Christ. Martin seeing this, was amaz'd; the Devil saith unto him; Know Martin, whom thou adorest: I am Christ, I am going to the Earth, I would first make my self known to thee. Here when Martin replyed not, he saith again, Martin, why doest thou doubt to believe in me, seeing thou seeft me? I am Christ. Then he being taught in Gods Word by the Holy Ghost, saith; My Christ was crucified and wounded, but I see you in no such babit, neither put I my belief in you. At this word he vanished. Marulus ex Severo Sulpitio.
- when the cloth was laid in an Inne after Supper, he much wondring at it, was inquificive, for whom that Supper was provided? and answer was made, For good Men and women which straggle up and down in the night. Whereupon the holy man intended to watch them. And lo, a great company of men and women came to the Table, whom he charging not to go away, the whole houshold lookt if they knew any of them. They saying they were all neighbours, every bodies house being searcht, he found them all in their beds. Whereupon he presently put them all to their oaths, who acknowledged, that they were evil spirits, or Devils.
- MEnippus, the Scholer of the Philosopher Demetrius, a very handsome young man, when he went to Cenchrae by Coriath, he met the shape of a strange Maid, beautifull and rich, which said, that she was in love with him; Thereupon she invited him to go to her house: He being love smitten, oftentimes kept her company there, and did think to marry her. She had a house surnished like a Princess. Apollonius Thyaneus considering all things in that house, cry'd out, that the was one of the Fairies, whom some call Hagger, others walking-Ghosts. Philostratus in vita Apollonii.

Jamblicus that famous Magician, when a certain Egyptian whilst he was making his challenge, had an apparition to the great terrour of all the standers by; bad them be of good cheer, and nor wonder at it, for he knew it to be the Ghost of a certain Fencer, who was then lately slain in a single Combat. Eunapius in Adesio.

27

Then Constantine the Great, made Gallus Governour of the East; Julianus being in great hope of compassing the Empire himself, sought throughout all Greece for Southsayers and Wifards, and consulted all he could meet with, about the successe of his Ar last he met with one who promised him great fatiffaction in the foretelling of what future events he should propose, And having led him into a room befer with Images, the Magician began to call upon his Devills, and they presently appeared, but(as they are wont) in an ugly black hue and shape; insomuch that Julianus, being fore afraid, figned his forehead with the fign of the Crosse, wherear the Devils suddenly vanished, as minded of the victory of our Lord Jesus, and their utter rout and ruine thereby. Then the Conjurer reproved Julianus for being fo timorous: But Julianus, highly admiring the power and vertue of the Croffe, clear'd his mind of the conceit of running after wifards, by this confideration; That the Devils would never have fled at the fign of the Crosse, did they not perfectly hate that action, Theodoretus, lib. 3.c.3. Sozomenus, lib. 5.cap. 2.

28.

A Certain Mediolanensian Boor, as he returned homewards from his labour, about three hours within night, saw a Goblin or Spirit sollow him, and when he endeavoured to out-run it, make he what use he could of his heels, the spectral fetch him up, and at last threw him to the ground, when he endeavoured to cry out, but could not. At length when he had lain long on the Earth, all roll'd in mud and dirt, he was sound by some who passed by that way, and carried home half dead, and at the end of eight dayes gave up the Ghost. Cardanus de Substitute.

29.

Certain Lacedemonian having brought the Philosopher Plato out of Sicily, fold him off to Legina by the command of the Tyrant Dionysius. But in regard it was a capital crime for an Athenian to come to Legina, he was called in question for his life by one Comandrus: but the necessity of the matter being taken into consideration, he was sold away for twenty pounds to one Aniceris of Cyrenia, and by him afterwards made free. Afterwards the City was taken by Cabria, and this Comandrus drowned in the Hellespont, who was told, before his death, by an apparition that this hard fortune betel him, for the hard measure the Philosopher had received. Lacertius, lib. 3.

- Sozomenus in the 28th chap. of his 6th Book, tells us that one Apelles, a Monk, about Asboris in some of the Monasteries of Egypt, did many strange things, and whilst upon a certain time he was busic at some Smithy-work he had in hand, there appeared to him a most beautiful and adorned lady tempting him to bust, whereat he snatch's a hot Iron from the fire, and ran it into the face of the dustiful! Succabus, who vanished with a hideons cry at the hurt he had given her.
- Datius Bishop of Mediolana, when for the profession of his Faith he was put from his place, as he went towards Constantinople, he put in at Corinth, and there for want of better accommodation he was forc't to take up with lodgings haunted with evill spirits, and at midnight when the Devils began to bray, bleat, houl, and roar about the house like Lions, and other beasts, the Good Bishop rose, and thus expossulated with those stends, or their head. Most wicked Pluto, thou who saidst, I will establish my seat in the North and will become like unto the most High, behold for thy pride thou art become like unto Swine and Asses, because thou denieds obedience to thy Maker. The Devils at his speech were so consounded, they left haunting that house for the future. Gregar Twennensis lib. 3. Dialog. cap.4.
- Hlegon Trallianus a Manumisse of the Emperour Adrian, in his 33. Book de Mirabilibus et Longavis, (i. e.) of Wonders and Antiquities; relates a History, which if you will take his private aushority, he avers he was well-acquainted with it, being in a certain City where he was: The Story is this, Philinnium the daughter of Damostrates the Inn-keeper and Charitan, fell in Love with one Machates, one of her Fathers lodgers, which her Parents very much misliking, she broak her heart with grief, and was buried with publick folemnity. Six Moneths after, when Machates was come thither again, Philinnium came to him and lay with him, received gilded Cup, and an Iron Ring which he gave her, and likewise bestowed a Gold Ring, and a Breast-cloth upon Machates, and so departed. The Nurse saw the Spectral and declared the businesse to her Parents, who the next day came and found their daughter with their Guest, whom they embraced with most passionate acclamations, whill the spake to them in this manner. O Father and Mother, how unjustly do you envy me the happinesse of being two or three dayes in your house with this your Gueft, without doing any evill at all; ah you will again bewail your emiosity in your choice for me, when I am gone from him to my appeinted figure; for alas, I am here but by permission, and the special licence of the Gods. When the had thus intered her wind, the was instantly a. dead corps again, and when they had carried her publickly to be feen, they declared the whole flory to all that came flocking into the Theater. The grave was found open and nothing therein, but

the Iron Ring, and the gilded Cup. The Corps by the advice of Hills the South-fayer, was buried beyond the lines of the City. Machates through grief, became the actor of his own Trajedy.

I leronymus in his lives of the Fathers, tells of a certain Monk, who was enticed to most fool and lustfull embraces by a Devill in the shape of a most amiable Woman, who, when to propagate their lust, she bended forward her members towards him; teemed like a Marc of Mule, or some bruit creature. And when he endeavoured to accomplish carnall copulation, she making an ugly howling noise, like a spirit as she was, and a Phantasm, vanish't from between his hands as he embraced her, and less him (wretched mant) miserably deluded. Vierus 1, 2, c, 46. De Prassigiis Damonum.

T is storied by Vincentius in the third Book of his Histories, that Ichere was in Sicily under the King Rogerius, a young man of good courage, and very skilfull in swimming, who about twilight in a Moon-shine evening was washing himself in the Sea, and a woman Imimming after him caught him by the hair, as if it had been some of his fellowes that intended to drown him. He spake to her, but couldinot get a word from her; whereupon he took her under his cloak, and brought her home, and afterward married her. On a sime one of his fellows upbraiding him, told him he had hugg'd a phenraim; he being horribly affrighted, drew his fword, and threatned his Wife, that he would murther his fon which he had by her, if the would not speak, and make her originall known. Alas poor wretch, saith she, thou undoest a commodious wife, in forcing me to speak; I bould have continued with thee, and bould have been beneficiall to thee, if thou hadft let me alone with my commanded silence . But now thou shalt never fee me more. And immediately she vanish'd. But the Childgrew up, and much frequented the Sea. In fine, on a certain day, this phantalm meeting him in those waters, carried him away in the presence of many people.

In a Country called Marra, there was a very gallant and handfome young Lady, that had refused many in marriage, and most
wickedly kept company with an evil spirit, by the Greeks termed
Cacodamon, who being with child by him, and by her Parents severity constrained to tell the father of it; answered, that she knew
not where she was, that a very fair young man did oftentimes meet
her by night, and sometimes by day. Her parents, though giving
small credence to their daughter, yet earnestly desiring to know the
truth, who it was that had perswaded and enticed their daughter
to this lewdnesse, within three dayes after, the damosel having given them notice thereos, that he which ravish'd her, was with her;
having therefore unlock the doors, and set up a great light, coming into the Chamber, they saw an ugly foul Monster, of such a fear-

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35.

full hue, as no man can believe, in their daughters arms. Very many that were fent for, came in all haste to this unfeemly object; Among whom, a Priest of an approved life, and well disciplin'd, all the rest being scared away, and amaz'd, when repeating the beautining of St. John's Gospel, he came to that place, The word was made Flesh, the evil Genius with an horrible outcry goes away, carrying the roof of the house away with him, and set all the surniture on fire. The woman being preserved from peril, was 3. dayes after brought to bed of a most deformed Monster, such as no man (as they say) ever saw; which the Midwives, to prevent the insamy and disgrace of that samily, heaping up a great pile of wood, did instantly burn to ashes. Hestor Boetbus libr, 8. hist. Scotorum.

- He same Boethm relates another flory in the same place. In the 37. year of our Lord God, 1536. as they were failing from an arm of the Sea, called Phortea, to traffique into Flanders, there arose such a violent wind, that the layls, matt, tacklings, and all were broken, and the thip also was tols'd up and down the swelling waves, that every body concluded, they must certainly perish. The master of the ship admiring at that season so huge and unaccustomed churlithnesse of the Heavens, (for it was about the Summer-Solstice) when with loud cryes they did not attribute it to the Stars, but to the wiles of some evil Devils, they heard a voyce from the lower part of the ship, of a woman miserably complaining of her felf? that some hee-Devil in the form of a man, with whom she had many years accompanied with, was at that time with her, and fore'd ner, the would therefore yield her to the mercy of the Sea, that, if the perished, who was the cause of so great and imminent danger; all the rest by the goodnesse of God might escape safe. A Priest coming to the woman bewailing her felf, to counsel her for her own. falvation, and them that were with her, did piously exhort her, now openly confessing and acknowledging her fault, earnestly deresting that abominable wickednesse, and repenting the fact from the bottom of her heart, with fighs expressing the same, that nothing should be wanting on her part, and he knew God would be propitious to her, &c. In the midft of the Priests exhortation, when the perplexed woman with many fighs and groans was deploring that hainous crime the had committed, all that were by, faw a black Cloud come forth out from the pump of the Ship, and with a great noile, fire, smoak, and ill savour descended into the Sea. Then was it fair weather, and the Sea calm, and the Merchants went to their defired haven with their Ship, and nothing loft,
- F Ranciscus Mirandula makes mention in his writings, that he knew of e Berna call'd Benedistus, a Priest, 75. years old, who had lain above 40. years with a familiar spirit for his Bed-sellow, in the shape of a woman; it came into the market with him, he conversed with it, insomuch that all the standers by, seeing nothing took him for a Fool. He called her Hermelina, as if she were a wo-

man,

man. I knew also, saith he, another, whose name was Pinnetus, who was above 80 years old, he did use the sports of Venus more then 40 years, with another spirit, which appear'd like a woman, and call'd her name Florina. Usramq; historiam Cardanus recitat. lib. 15. sap. 80. de varietate rerum.

Jacobin Ruffin writes in the fifth Book, the fixth Chapter of the conception of men, that in our time Magdalena, a Citizens Maid-fervant was ravished by a foul spirit, and then took her leave on her repenting, by the order of the Ministers of the Church; after which she felt such cruel torments and pangs in her belly, that she thought every hour almost that she should be delivered of a child; then came forth out of her womb iron nails, wood, pieces of glasse, hair, wooll, stones, bones, iron, and many such like.

A Certain Merchants Wife about 6 or 7. miles from Wittemberg, in the way to Silesia, when her husband was away, by reason of his merchandizing abroad, was wont to entertain one Concubine or another. It so fell out, that her husband going forth, one of her Paramours came in the night time, and when he had made himself spruce, and satisfied his lust, as it seemed in the morning like a Magpie sitting on the buttery, he bade his Concubine sarewell, in these words; This was your Lover: and before he had done speaking, he vanished out of sight, and never came more.

Benedictus the 8th, by his Country a Thuscane, by the Magick of Theophylast his Nephew, who had been the Scholer of Sylvester the second, long fince Pope, came to be Pope; He was head of the Church 11. years. After his death, he appear'd to a Bishop which he in his life-time commonly made use of, sitting upon a black horse, much lamenting and complaining of the torments of the damned, and charging me to warn his Brother John the 11th, to bestow that gold on the poor, which he had formerly buried under ground; whereby he was in hopes to be freed.

Heophylast, Nephew by his Brother Aldericus of the two Popes, Benedist and John, came to that dignity, by his Magick, wherein he was alway accounted famous. He call'd himself Benedist the 9th. He continued so by times ten years. He was at last strangled in a Wood by one of those spirits, with whose familiar he was wont to converse. Benno. Historians report, among whom are Martinus Polonus, and Petrus Damianus, that Benedist was by a Hermite seen near the Mill, of a terrible shape; for in his body he was like a Bear, in his head and tayl like an Asse. And when he was asked, How he came to be so metamorphosed? tis reported he made this answer, I mander up and down in this shape now, because when I was Pope, I lived as void of reason and conscience, without law, and without sod, and have defiled the chair of Rome with all manner of vilenesse.

39.

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41.

- ST. Martin, Bishop of Tours in France, when hard by his Monadery an unknown Martyr's bones were by the vulgar superstitiously worshipped, that he might not by his authority corroborate their superstition, took one day with him some of his brethren, and to the place he goes, where calling upon God, he supplicates him, to manifest and clear the truth thereof unto him. On his less thand stands an ugly ghost, he makes his name known, and confesses the truth of the crime, saying, That he was a common thief, and was put to death for his villanics, and by the common peoples ignorance was honour'd for a Martyr. Then Martin makes an Edick, That the Altar should out of hand be taken away, and by this means delivered the people from their superstition. Severus Sulpitim in ejm vita.
- Hen Simonides Com supped at Scopas his house in The saly, and had fung that fong which he had made on him, wherein many things for ornament take, (as the Poets use to do) were written on Castor and Pollux; Scopas told him, he would give him half according to their agreement for that song, but the other half he must demand of Castor and Pollux, whom he had equally commended with him. A little while after comes in a Messenger to Simonides, and tells him, there were two Men at the gate calling for him very carnestly. Up he arose, and went forth, but saw no body. In this very interim of time, down falls that very room where Scopas was feasing, and crusht to death him and all his company. Cicero in lib. de Oratore.
- of Constant, it rained ashes, so that Constantinople was in great fear, fire fell from Heaven, and a most grievous plague mightily increas'd for the 3 hot moneths, A good and bad Angel were seen by every body to go in the night time about the City, and as often as by the good Angels command, the bad Angel did smite any ones door, with a javelin which he had in his hand, so many dyed out of that house the next day. Sigebertus in Chronicis, et Paulus Diaconus, lit. 19. rerum Romanarum.
- IN the fixth year of Constantinus Copronymu, in the month of Januafry, about 4 of the clock there was an earthquake round about Palæstine, and all Syria, which destroyed many Churches and Monasteries. And a Plague beginning in Sitily and Calabria, goes quite through Monohasia and Hellades, and through the neighbouring Isles, and at last it comes to Constantinople. Many perplexen mind thought they saw some strange men of a stern look following them, and speaking unto them, and to enter their houses, and either to wound them there, or cast them forth out of dores; and so it was indeed in the event. For that instantine that died, that all the Sepulchres in the City and Suburbs being fill'd, Vaults, Isakes,

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Vineyards and Gardens were made places to bury in. Anno Dom. 748. juxta Sigebertum.

T was a strange, and almost prodigious kind of death that Theodoricus King of the Ostrogoths died: For in a while after that he had slain Symmachus and Boethius, when a great sish's head was set before him on the table at supper, he imagined he saw Symmachus his head in it, biting his nether lip in, as if he threatned him, as he himself afterwards told his Physician Elpidius: With which representation he was so affrighted, that at that time going to bed, he was alway saying as long as he lived, That image amazed him,

48.

He Castrobians report that Aristem Proconnesim, the Poet, going I into a Fullers shop in the Isle called Marmora, died there, and the Fuller shutting up his shop, went away to acquaint his neighbours, that fuch an one was dead: this rumour being spread quite through the City, that Ariftem was dead; suddenly there came one whose name was Cyzycenu, a Philosopher of Athens, from the City Artace, who faid, that he was in Company with Aristem at a place called Cyzicm, and spake with him. Whilst he endeavoured to confirm it, all the neighbours were in a readinesse, having all things convenient to carry men forth. The house being open'd, Arifleus appeared, neither living, nor yet quite dead, and 7. years after he was seen in Proconnesus, when he composed those Verses which at this time are called by the Greeks Arimaspei; which when they were made, he again vanished. The inhabitants of Metapontis in Italy, say that Aristem was seen in those quarters 300, and 40. years after, and charged that Apolloes Altar should be creeted, and called by the name of Aristeus Proconnesius, &c. Herodotus lib. 4.

40

Ne Leonard at Basill about the year of Christ, 1520, one of no ingenuity, and who stammer'd in his speech, he was commonly called Lienimannus. He, I know not by what skill entring that vault which opens to the City Basill, and going further then ever any yet could, tells of strange and wonderfull fights. One going down into the Cave with a lighted Taper in his hand, faid that he must first passe by an Iron gate, then out of one Vault into another, and then into fair and flourishing Gardens. In the middle was a Hall to be feen most richly beautified, and a very handsome Virgin to the middle, with a Golden Diadem round about her head, downwards she was like an ugly Serpent, she would lead me by the hand to the Iron cheft. Upon that lay two black Mastiffe Dogs, who with their horrible barking scar'd away all that came near them. But the maid restrained them. Then untying the bundle of keyes about her, she opend the cheft, and took out all kind of moneys, Gold, Silver, and Brasse, whereof by the Virgins bounty he faid he brought much out of the Vault with him. He faid more-

over, that the Virgin aled to fay, that the was by direfull imprecations long fince devoted hither, and transformed into fuch a Monfler; but the was forung from a royall flem, and thought there was no other way to recover her fafety, then if the received 3. killes from a pure and undefiled young man. For then her own form would return to her, and the would give her whole treasure, otherwife called her Dower, which was hid in that place, to him that freed her. He averred also, that he kissed twice, and twice took notice of her deportment, so terrible for over-much joy of her hopedfor liberry, that he was afraid, that the would tear him in pieces alive. In this intervall of time it so fell out that his Nephews bringing him to a baudy-house, he accompanied with an Harlor, With which foul crime being contaminated, he could never after find the way to the vault, nor enter it. Whereof, poor Soul, he often with weeping tears made complaint. Who fees not that this was a Diabolicall phantafm; but yet verily that antient Romane coin, which he brought out of the Cave, and made fale of, to many of our City, do plainly frew, that some treasure was hid in that hollow place, which fome coverous Devill hath in custody, justias the evill spirits, to their own great perill, do in Golden mines, Left any should think these things fabulous, there are some witmelles yet alive, that heard Liemmanna make relation of all things. After him a Citizen of Bafill, in a very great dearth, and scarcity, that he might the better cherish his Family, went down into the fame cave, hoping to find fome Money. But he going on a little way, and finding nothing but Mens bones there, in great amazement instantly came back again, quite frustrated of his hope. Teste Johanne Stumpffio, in Chron. Helvetie.

Incentius reports this out of Helinandus, lib. 3. cap. 27. that, In 50. the Diocesse of Colony there is a famous and great Palace, which looks over into the River Rhene, 'tis called Juvamen, where many Princes in former times being met, fuddenly, there came to them a small Berk, which being fastned to her neck, a Swan hall'd along with a filver chain. From thence a young Souldier not known to any of them skip't forth, and the Swan brought home the thip. Afterwards this Souldier married, and had children: At last remaining in the same Palace, and beholding the Swan comming with the same Batk and chain, he presently went into the Ship, and was never feen-more, but his children abide there till this very day. From him in the Castle Clivens. (where you may see also a very high and antient Tower, named Cyenea, on the top whereof the picture of a Swan is whurried ro and fro) most bravely wrought, do they derive the antient pedigree of the Clivens. Dukes, Vierous lib. 2.cap.46.de priefteris Diemon.

Then the Persians (Megara being invaded) betook themselves to the City Thebes to Mardonius their General, by Diana's pleasure twas dark on a sudden, they mistaking their way.

went

went on the hilly side of the Country. There, by the delusions of Spirits, were armies shooting datts; at the stroaks of them the next rocks did as 'twere groan again, they thinking they were men, that groaned by reason of their wounds and hurts, never gave, over shooting, till they had spent all their arrows. And when twas day, those of Megara being well-armed, tell upon them that had no weapons very violently, and slew a great number of their army. And for this successful event they created an image to Diana their Protectife. Pausanias in Acticis.

In the Battel of Marathon against the Persians, a certain rude, and rustick fellow, both by shape and habit, help't the Athenians, who when with his plough he had killed very many of those barbarous people, on a sudden he vanished away. And when the Athenians made enquiry, who he was, the Oracle made this answer onely, Honour noble Ethelaus. In that very place they set up a trophy made of white stone. Pausanias in Atticus. In the same fight Theseus his Ghost was seen by many to invade the Medes. After that, the Athenians adored him as a God. Plutarchus, in ejus vita.

Then the Persians under the command of Kernes, went to Minervaes Chappel, which is before Apolloes Temple, at the same time lightning fell down from Heaven upon them, and two stones at the top of Parnassus, making an huge noise, fell down, and prevented many of them, Whereupon they which were in Minervaes Chappel gave a great shout, rejoycing much. The Barbarians fled, those of Baotia made known their ruine. And they which remained fled straightway to Beotia reporting that they faw two huge armed men following after them. The people of Baotia told them they were two noble Heroes of their own Country, Phylacus and Autonous, whose Temples are to be seen. That which was Phylacus his Temple, was the same way beyond Minervaes, but the Temple of Autonous was hard by Castalia under the top Hyampeus. The stones which fell down from Parnagus were in Herodotus his time whole fixt in Minervaes Temple porch, to which the Barbarians brought them. Herodotus lib. 2.

WHil'st the Greeks were fighting against Xerxes at Salamin' tis rumour'd, that a great light shone from the City Eleusis, and that there was such a great noise in the stelds of Thria, as 'twere of a great many men, that they heard them even to the Sea side, from this company which made the noise, was seen a cloud arising, a little above the Earth, and to go from that continent, and to fall upon the Ships. Others saw as 'twere armed men reaching forth their hands from Aegina to help the Gracian ships: they did suppose that they belong'd to Aeacides, whom before the battel they had humbly implored. Plutarchus, in Themssocie.

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- Then the Arcadians in a hostile manner came on the coasts of 55. the City Elis, and the Inhabitants thereof had fet themselves in battle array against them, tis reported that a woman which gave fuck to a man-child came to the chief officers of the Eleans and that the faid when the rold them 'twas her child, that the was warn'd in a dream that he should be put to the Eleans as a Souldier to fight on their fide; the Generals took order that the naked Infant should be rank't before the Colours; because they were of opipion that the woman was to be credited. The Arcadians making the first onfer, the child in the open view of them all was Metamorphofed into a Snake the Enemies being affrighted with this strange and productions sight, prefently tan away. This notable victory being obtained, the was named Soffpolls from the City which was preferred; this Snake was feen to hide himself. The Barrell being over, they raifed up a Temple, and dedicated it to its proper genius, Solipolu. Honours were ordained for Lucina, because by her means this thild was born into the World. Panjamin Tibr. 6.
- Locrentians atmy were feen two young men on milk white Horfes; they were the foreingst in the fight, who when they had conquer d and fubdued their entimes; never appeared more. The Victory in the fame in tantit was obtain d, was published at Attention, Lacedemon and Correits, though places far remote from Locre and Croice, three hundred thousand of the people of Sybers were slain by a small number, and the city it felt unterly destroyed. Fulgolis lib. 1, cap. 6.
- The Eretrians on a time going from their own City Eutra by thip, and invading the Country Tanagras, they fay that Mercury led forth some young striplings, and himself also, who was but a youth, armed onely in a wrestlers habit, in comparison of the rest, force of the Eutrans to take their heels, and for this very cause they crected a Temple to Mercarius Promothus. Programs in Beoticis.
- Nothe, as the report goes, that Caflor and Pollax were feen in the barrel, and immediately after the fight was done, the horfes being very hot, and trickling down with sweat; messengers also of the victory were seen in the Market place, where in stead of their well, they have a house. From whence they conferrated a day to Castor and Pollux in the Ides of July. In the Romane war, Castor and Pollux were seen to wipe off the sweat of their horses at the lake Juniona, when their house, which was near the fountain was wide open. Patterial Maximus lib. 1. cap. 6. When A. Posthomius the Dicator, and Manilius Ostavus General of the Thuseulan forces, did with all might at the lake called Regillus encounter one with another, and neither

for a long time was worsted, Castor and Pollum, Champions for the Romane party appearing, utterly routed all their men of War. Idem. lib. 1. cap. 8.

THen the Bruit and Lucimi with inverterate hatred, and main strength, endeavoured to destroy the City Thurina, and Fabritins Lucinus, Cof. chiefly by his care would preferve it fafe, but the event was doubtfull, both atmies being met in one place, the Romans not daring to enter the fight, a young man of good frature at first began to exhort them to take courage, then finding them faint-hearted, and very backward, up he takes the ladder, and away he went to the enemies rents, through the midft of their army and scales their bulwark. Then crying out with a loud voice that he had made the first step to the victory, and thus he enticed and drew on the Romans to take the Enchrics Garrison, and the Lucani and Brutii to defend their own, thus they flood doubtfull to encounter. But he again by the instigation of his harnesse, delivered up to the Romans their proftrate enemiestabe flain and taken. For twenty thousand were killed, five thousand with Statius Statilius General of their Country, were taken, with three and twenty Colours. The day after when Cof. had told him that he referved a garland amongst the renowned, for him, of whose industry he had made use by whom their quarters were supprest, and he could not be found that could ask fuch a reward. 'Tis likewife known and believed, that Mars was propitious to the Romans. Among other things of this nature, these are manifest and clear tokens, his headpiece pointed with two spires, wherewith his heavenly pate was covered, was also one Argument. Therefore by the command of Rabritius, supplication was made to Mars, and testimonial given that his helping hand was forgotten by all the Souldiers, crown'd with lawrells with great jolliny. Valerius lib. 1. cap. 8.

Lindifferle, because sine can transform her self into divers thapes, thence called so, because it goes with one foot, the other is made of brasse, or is an Asses foot. Some thought it appeared at noon, when sacrifices were offered to the dead. Aristophanes, in Ramis. Dialog. But, I see a great beast; What manner of one? An ugly one, and of many shapes. For now 'ris an Oxe, now a Mule, another while a very handsome woman. Where is it? I'le go near to it. But now 'ris no woman, 'tis now a dog; then 'tis Empusa; all his face is as 'twere on fire, and he hath a foot of Brasse. Suidas.

In that Lybia which encloseth the Syrres, sometimes and most of all in a calm season, do appear shapes of severall living creatures in the Ayre, some of which are still, some stir : and these sometimes slie from one, sometimes follow after one, but all of a large stature, they terrific and affright the ignorant. But they that sol-

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low after, environ him they catch, laying cold paws upon him. Diodorus lib. 3.cap.4.

- 1 The Orthomeii commonly report of Alleon, that there is a field haunted by that Ghost, which rested on that stone; (which is between the Plateans and Megarans). Wherefore consulting Apolloes Oracle, they were charged to bury the reliques or remainders, if they found any, and moreover that they should fasten that representation of a Goblin, which was made of Brasse, unto a stone. Pausanias in Baoticis.
- Apollo, Bacchus his feasts dedicated to Apollo, Bacchus his feasts are every other year solemnized, and there do meet and are to be seen a numerous company of Satyrs, which may be heard for the most part to speak in their own language; there is Musick likewise to be heard. Macrobius lib. 1. Saturnal. cap. 18.
- They say, Gellus had a moid that died young, and 'tis generally believed her ghost walks to and fro at Lesbos, haunting children; whereupon they impute to this Gellus the death of any children; that die in their minority. Hence comes the Proverb, Puerorum amans Gello. Erasmus, in Adagiss.
- Trabo in the fixth book of his Geography relates it. That Temefe 65. Was the chiefest City of Brutia from Laus, called from him afterward Templa, which being built by the Aufonians, the Atolians Those his companions did then enjoy, and when they were expelled thence, the Brutii: at last Hannibal and the Romans urterly destroyed it. Nere it, was a chappel befet with Olive trees dedicated to one Polites, My ses his affociate. This man, because he was affronted by the Barbarians, was very irefull against them; so that it was turned into a Proverb, and they would usually say, Take heed Temesfaus his Ghost is a coming. Then when the Lorri and Epizephyris poffest it, there was one Euthymu, as saith Elian, that came thither out of Italy, a famous champion, and mighty strong, who also carried about with him a stone of an huge magnitude, which he used to thew the Locri. He encountered with Polites, and return's from the duel victor, and so his neighbours by his means were freed from paying tribute Money, which he was wont to force from them. He also made him to return with interest, whatsoever he had taken away from them. And from hence he thinks arose this Proverb To them that make wicked and unlawfull gain, that Temeslaus his genius would come to them, whereby they fignified, that some time or other they must with usury pay back again those things which they had wrongfully, and by fraud or force, taken from them. Paulanias in Eliacis, tells the story somewhar otherwise, to wir, that a comrade of ulyfles, was for ravishing a Virgin kill'd, and for that very fact his Goblins, (unleffe they were yearly appealed by offering a Virgin) used to be very fierce and angry, and they spared no Sex, nor Age.

Age. And him indeed the common people do believe to be the genius of that place which Euthymus (that noble Champion) returning from Temesia suppress, by setting at liberty, and marrying that Virgin, which they had promised. Erasmus, in Chibadibus.

Here is an Isle of Ega, from whence the Eguan Sea took its name, confectated to Neprune, wherein scarce any one could take any test. Nicocrates told this ex phantasmatum Dei occur aculu, but now and then they are disturbed and cannot sleep. Calius lib. 30.cap. 9. A. L.

Before that C. Cafar Caligula his body was interred, the Gardiners were haunted and disquiered with spirits. And they said in that house where he died they were every night affrighted untill the house was burnt to the ground. Suetonius.

Name of the Magicians preparing a facrifice, he attempted to call upon and intrear the Gods. In the pilgrimage to Greece he did not dare to appear at the folemnities of the Eleusinians, because at the beginning of them, the wicked and prophane were summoned by the call of the Cryer. Suetonius.

With tortures and terrours, the first night was so troublesome and grievous to him, that not sleeping, on a sudden being horribly affrighted, he groaned heavily, and was found by them which went to his chamber, lying on the floor. Whereupon he endeavoured to pacific and assware Galka his ghosts, by whom he thought he was troubled and disturbed. The next day devising what to do a great tempest arose, he falling down ever and anon, mutter'd and mumbled: The part of the part of the suppose divising.

Donaras relateth out of Thracesius, Isaacius Comnemes the Emperour hunting about Neapolis saw a wild boar of a fearfull aspect, which (loosening his horses reins) he follow'd, as fast as he could, plunging into the Sea it vanished, some judged it not to be a Boar, but some Diabolical spirit: In this interim, a sudden brightnesse like lightning, so dazled the Emperour that striking his horse for fear, and soaming at the mouth, he was laid all along on the ground in an amaze, and from thence was carried in a fishers boat into the Kings Palace; he afterwards betook himself to a Monastery. Zonaras.

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- Tis reported by Augustinus, that the Tribune Hesperius had a plat of ground in the territory Fusalensis, which was sorely haunted by evill spirits, so that the servants and brute beasts were grievously tormented: being therefore necessitated by this Domestick misery, he went to the Elders of the Church, and requested that some of them would vouchsafe to read prayers there. One of them went his way thither, and prayed servently, and zealously, he also administred the Lords Supper there, and immediately that vexatious crew of hobgoblins gave over coming. Libro de civitate Dei vigesimo, 2. capite 8.
- Severus Sulpitius writes in the life of Martin his first book, and likewise in Clemens his life, That a certain Monk an hermit, whose father lived hard by him, who not loving his son carryed a hatcher with him, wherewith he cut down trees, to carry home as he returned; Upon which the Devill in the shape of an Angell appeared to this Monk, then in the form of his Father he was coming to him, with a hatchet to kill him, telling him, and averting he came to that end and purpose, an Hermit advising him to prevent his intent and resolution, and rather first to kill him, then be killed by him. Thinking therefore his father comming towards him, and saluting him, to be the Devill, presently killed nim, and on the other side, the Devill instantly throtles the Monk.
- Nder the Emperour Ludovicus the 3d, the City Moguntia was 73. miserably haunted with a demonial spirit. There is in Germany, and in the third part of Gallia, a little from the town Bingu, where the River Navas and Rhene meet, a country town commonly called by the name of Camontsu, quasi caput montium, the highest mountain. There in the year 858. a stragling fugitive spirit did many strange miracles, and plaid many jugling tricks, so that he was a great vexation and trouble to the Inhabitants. First he was a deadly dangerous ghost, which none could see, throwing stones at men, and knocking at their dores. Anon in the shape of a most pestilent and wicked genius, lying lurking in corners, and Prophecying, discovering robberies, most infamously branding all manner of delicts, and stirring up strife and contention among them. By degrees he burnt down their barns, and small cottages; to one he was more vexatious, haunting him wherefoever he went, and at last fer his house on fire: And that he might incense all the neighbourhood against this innocent man to put him to death, this abominable forger of lies bragg'd up and down, 'T was for his impicties, that this place was so infamous and execrable. He was made to fland all night in the cold, for their night hobgoblin by force kept this good man from his house. He to satisfie his neighbours, carried a hot Iron in his hand, and receiving no hure thereby, he approved himself guiltleffe, yet neverthelesse his corn being cocke up in the fields; This wicked and forlorn creature burnt down his dwelling

dwelling house; And when he persisted daily more and more spightfull, the Townessen bring the eause before their Governous, or Bishop. The Priests were to purishe and expiate their fields, and Town with holy and devout prayers, and holy water. This wicked and disturbed spirit at first was opposite and stubborn, wounding some with stones, but being inchanted with divine hymnes, and by prevalent prayers conjured, was at last hush't, and was never after seen. When these were gone, came another turbulent Ghost, and saith, While those bald Priests mumbled over and over, I know not what, I hid my self under one of their surplisses, and heard him by name to take notice of him, who the night before through my perswasion lay with his hosts daughter. When this relation was done, making a great howling, the Ghost departed from those quarters, and vanished up into the Ayre. Sigerbertus Chron. His saug. Antoninus, Aventinus lib.4.

In the Northern parts, there were night-walkers, that used to enclose and strangely to disturb the field-keepers, looking to their charge, with prodigious and wonderfull sights of divers kinds, the inhabitants thereabouts cal'd this nightly sports of Monsters. The Elves-daunce: of whom this is their opinion, that their Souls, who were inclin'd to carnall pleasures and delights, being once parted from the body, rove up and down the world. Amongst the number of which they reckon them to be, which yet in this our age do apply themselves in mans shape to the services of men, taking pains by night, and looking to their horses and slocks; you may see the soutsteps verily sometimes in the grasse in a dewy morning, but sometimes they are utterly consumed. Olaus Magnus libro 3.cap.11. Septentrional, gentium.

Here is a Castle in the coasts of Finlandia, under the same dominion of Succia, 'tis called the New-Castle, because built with admirable and rare workmanship, insomuch, that 'tis doubted, whether by Nature or Art: For 'tis scituated on a round mountain, having onely one ingresse, and another egresse on the West. This by a great piece of Timber, fastned with great Iron chains which by strong labour every day, by the help of some pulleys, by reason of the impetuous waters, is in the night time attracted by the keepers to one fide of the river. By this castle runs an immenfe and vast River, of an unknown profundity, coming out from a white pool, which is caused by a piece of ground, of a black colour, especially in the more about this Tower, that hath and engenders fishes all black, and yet of a good and savoury rellish. But at last passing by Viburgus it makes the Lake to be black. At this River strange fights are now and then to be seen, and when the governours of the Castle or any Souldiers are near death, there appears one in the night-time playing upon an Harp, in the midst of the waters, you may also hear him. Olaus lib. 20, cap. 19, 6 20.

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N Ilandia an Island under the Artick Pole, there is a Promonto-76. ry, which like the hill Etna is continually burning, and there is thought to be the place either to punish and torrure, or difcharge all wretched Souls. For there the Visions of all, which fuffer a violent death do appear, to manifelt and apparent to any they meet of their own acquaintance, as if they were alive, they take them by their right hand, not knowing they are dead; neither do they apprehend themselves to be in an errour, till their spirits vanish away. The inhabitants of the place do much prognosticate the deffiny of their Rulers and Governours, and whatfoever is done mithe farthest part of the World, by the revelations of these appeatances. Idem lib. 3.cap. 2.

Ladiflaus the first, King of the Polonians, befreged Naclus the Altrong Castle of the Pomerans. There in a Moon-shiny night, the watches often faw troops as 'twere of armed men, riding up out of their open camps, and rushing upon the camps of the Palonians. When they often did thus, the Polonians were angry, and feetn'd to be disquieted, but dare not at all come forth into open battell. On a night when news were brought thom that the chemies were come again, they came forth on a heap out of their camp all in a rage, and running ro and tro affaulted thom a great way to ho purpose, They which were befreged hearing of the Polonian riot and having prepared a way for their excursion, suddenly brake our upon them, and threw wild fire among their works and Cottages, which were covered with fraw and reed, which quickly difperfing it felf in many places, and few remaining in the Castle to defend it, eafily burnt their works with a great part of the Castle. They affirm that the night-Ghosts, representing an Army in a hostile manner, were they, which by Gods permission vext and perplext the Polonians. Being thus worked, the Polonians, because Winter was very sharp in those Regions, and now at hand, and their houses were lost and gone, without which they were not able to endure the violence and injury of the winter weather, by these affrights likewife, and fudden alterations they were made religious, but the Nach went from thence, not being able to compaffe their defign. Cromerus lib. 3. Hiftor. Polon.

IN the Countrey named Pracoviersis, at a very spacious Lake, by 78. reason of the diffurbance of some evill spirits, neither fit for fifthing, nor any other use of Man, being very hard frozen in the Winter; they fay that in the year 1278, the neighbours and Priests came together, bringing with them their Colours, Crucifixes, and fome other holy and confectated things wherewith to force and expell them thence, that they might more freely and fecurely recreate themselves in fishing, but throwing in their Net, at the first draught, the fithermen being at fittle one with another, they drew forth but three small fishes onely, the one of them an ill-shap'd ter-

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rible Monster with a Goats head, and eyes flaming like fire. At which all being in an amaze, and running away; That spectrall plunged himself under the Ice, and running to and fro in the Lake, made a terrible noise and outcry, and breathing on some of the company, they were miserably ulcerated. Cromerus lib. 9.

Jason Pratensis in his 29th Chapter tells us a story of a distemper'd brain of a Priest, which was troubled with the disease called by some Incubm, or the Mare, and imagined he saw a Woman of his acquaintance coming to him, which laying upon him whether he would or no, did most grievously afflict and torment him.

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Lexander in his second book of his Merry dayes, writes of Alexander, that he had an intimate friend of an undoubted credit, that took upon him the care of his friends funerall, and as he was going from thence to Rome from whence he came, night drawing on, he turn's into the next Inne in the road, and there being very weary, he went to bed. And being all alone, and not as yet fetled to fleep, he faid he faw on a fudden the similitude or likenesse of his friend which lately died, comming towards him very pale and lean, just like him in the mouth, as he last parted from him when he lay fick, whom looking wishly upon for very fear that he was in, he was not himself, he asked him who he was? But he answering nothing, pull'd off his clothes, and went (as it feems) into the same bed where he lay, and came close to him, as if he would hug him. The other almost half dead for fear, went to the bed fide, and would not let him come nigh him, he feeing that he was rejected, looks upon him with a stern and unusuall aspect, and taking up his clothes, prefently role out of bed, and putting them on, and his shooes, went away, and was never seen again, This good man being thus affrighted was deadly fick, and even at To that which hath been already spoken, he said death's dore. likewise, that when he was strugling with him in bed, he felt his bare foot fo cold, as no Ice could be colder.

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Ordian my friend, saith the same Alexander, a man of an approved trust, related to me, when with his comrade he went to the City Arezzo, in his journey, as it sell out, they wandred far out of the way, by reason of many turnings and by-places, so that they saw no plough'd or Arable ground, but onely Woods, Groves, and inaccessible places were in their sight, and solitude it self was enough to terrise them, the Sun therefore approaching the Western circuit, being weary by their hard travell they sate down together, and within a while they thought they heard a mans tongue, which going after, on the next hill they espy'd three men of a huge wild and terrible form, not of the fashion of men, in black long Cloaks, in a sad and mourning habit, their beard and hair hanging down to the ground, who calling and ma-

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king fignes to them, had almost perswaded and enticed them to them, but in that interim greater then these appeared of an immense bulk and statute of body, far exceeding mans, and another also appeared of the same shape, stark naked, leaping and skipping up and down most strangely, with other unseemly deportments at which sight they being clearly discouraged, sled away and passing that rugged and perisons way, could scarce find again that homely lane where they lodg'd.

- He fame Alexander mentions stories of the fame nature in his 4th book, and 9th chapter, in these words. A very good friend of mine lately, of a good disposition, and excellent repute, told me what a strange thing, and wonderfull to be related befell him, averring and confirming the truth thereof by many fufficient testimonials, (via) that when he lodg'd at Neapolis with his kinfman and acquaintance: at mid-night I heard one crying, and calling for help, when I had lighted a candle, I ran to him to know what the matter was, and there I beheld the Devilland one of his Furies, laying violent hands upon a youth in the road-way crying out, and strugling with them; he poor man run to him, when he came neer him and gat good hold on his doublet and hand, and along time pulling and tugging with them to no purpole, at last he cal'd upon God for help, & with much ado he fet him at liberty. When he had entertained this young man at his home which was much troubled in mind, he had not power to go from him. For he was so timerous and horribly affrighted, that he knew nor what he did, believing alwaies he faw that spectral before him. In fine when he came to himfelf, he told the whole story from the begining how it was. He was one of a perverfe and wicked converfation, a despiser of God, and disobedient to his Parents, whom he had at that time revited, railed against, and concurreliously reproached. When they bleffed him, he went from them most direfully curling.
- I have large experience: told me feriously, when he was in a Monastery, and Cloysters in the Mountain of Lucania, he discoursed with many, and after many hard speeches, and brablings being troubled in mind he went alone by himself through the woods, where he met one in the shape of a man, of a grim look, an ugly and cruel aspect, a black beard, a long coat. Who being asked why he stragled alone out of the way; answered, that he had lost his horse, which he used to ride upon, and he thought he was strayed into the next fields: and when through many windings and turnings they went together to look this horse, they came to a River in the Channell whereof were many obsoure and dangerous gulphs. Whereupon Monachus, that he might the better passe over, pul'd off his shooes, the other was very earnest with him to get upon his shoulders, and he would carry him over. He yield-

ding his affent, gat fast about the others neck, that went into the Foord, and espying his seet not to be like other mens, but of a soul and ugly shape. Taking notice thereof he was terribly affrighted and cal'd upon Providence for help, which when he heard, he said, presently that ugly vision vanisht quite away, with a querulous noise, and so strong a whirl-wind, that it blew up an Oak not far from thence by the roots, not breaking the boughs; but he was in such an amaze, that he lay all along, a long time, as 'twere without a Soul, and unlesse he had foreseen it, he was perswaded that this devill would have cast him headlong into the deepest gulphs of this River.

Dut of all that ever I heard or faw, that was the most remark-Dable, which of late most certainly happened at Rome, when amongst the Gabii a certain desperate youth of mean descent, illbred, and of a wicked life, had upbraided, taunted, and defamed his father, and being therefore toft and troubled with thefe furies, he calls on the Devill, to whom he had devoted himfelf, and thinks to go to Rome, to plot some wicked design against his father. In his journey he meets the Devill like some sowre looks fellow, of an uncompt beard and locks; and an old decayed vesture, who keeping him company, demands of him the cause of his sadnesse and trouble, he replyed that his father and he had some words, but he had resolved a wicked design on him. To whom the Devill answered, that he should have the same fortune, and he would proceed to vindicate his quarrels. Night approaching, they come to a City, they turn into the first Inne they come at, and together they lay, the one being fast asleep, the other awake was faying his Whereupon that most ugly Diabolicall fury brake forth the chamber with such might, noise, and violence, that he pul'd down the rafters, top of the house, and brake all the Tyles. This young man being affrighted, and almost kill'd at this fight, repented him of his forepast life and vitious course, endewed now with another spirit, leading the remainder of his life afar off, and was a good example. Het ille.

When Alexander the Lawyer of the City Naples lay fick in his bed at Rome, he saw plainly before him as he was awake the species of a woman of an excellent beauty: which when he looked upon, a long while musing, saying nothing, and bethinking himself he might be deceived. But when he perceived his senses to be fresh and lively, and that the shape never stirred from him, asks her who she was, she smiling a little, and answering what he had said, as though she intended to mock him, having a long time beheld him, went away. Alexander: lib. 2. cap. 9.

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- He spirits which go to and fro in houses, are either harmlesse, or fierce and cruel ones, the harmleffe may be termed Lares which at midnight chiefly haunt houses, and seem by some kind of noise to do something, when as indeed they do nothing, wierus writes, that when he was a child, those which are called Lares, were often heard in the dwellings of his progenitors, which the day before they came to them, the Merchants buying Hops, used to imitate the found and noise of bags roll'd down the stairs, (by which trick his father gain'd much) it being alwaies a fortunate To these were like those which the Germans call and true omen. Guteli from the good they do, especially to them that watch and look to cattle, seldome appearing to any other. And not differing from those, they call Trulla, who in a counterfeit habit, as well womans as mans in many other nations; but chiefly among the Suiona. Now they which are cruell, and tormenting spirits are called Larve, which every way affright and diffurb the whole Family.
- IN the mettal-mines both kinds are to be found, Tefte Georgio Agricola libro de animantibus subterraneis. And the fierce ones indeed, or they which are terrible to look upon, most commonly molest and are obnoxious to the metral-men. Such an one was Annabergius that Hobgoblin, which killed twelve labourers, or more at a blast in the Cave, that is called Corona Rosacea, left by that name, although it abounded with Silver, this puffe came forth by opening his mouth when he appeared like a horse, having a long neck, and horrible eyes. Such another was also Schnechergius that Ghost, clad in a black hood, who in the Mine named Georgian, scisnared one of the workmen which he took from the ground, in the top of that concavity, which heretofore was fertile of filver, crushing together his body. Judeus was by one of these spirits forc't from a very commodious Mine among the Turca, which often appeared to them like a Goat, having Golden horns. But some of the Germans, and likewise the Greeks call the quiet and gentle spirits, Cobalos, in that they are imitatours of men, for they thew themfelves merry, they laugh, and feem to do many things when they .70 are doing nothing at all. Others call them Small men of the mountains, because they appear as dwarfs, 3. spans long. They seem to be drowly dotards, habited like the mettal-men, Thele are inoffensive to them, although sometimes perhaps they may provoke the workmen with throwing gravell, but they never hurt them unleffe by jecring or railing they provoke them. They are chiefly feen to work, or haunt those Caves out of which mettals may be digged or at least-wife they hope so. Therefore these labourers are not frighted from their work, but hereby promising themselves good fuccesse, they are more chearfull, and work more eagerly, wishing for them.

saff'd to an criff fourty charife would be helpfuilt to him, and re-Heodofius the Emperour, having spent and exhausted his treal fure by continual Wars, impoird a new fublidy upon his Oities, onely the city Antioch refuled to make paiment of it and notonely fo , but having made a mutiny, the people in a contume lious manner, drew up and down the City, the Image of Placetta the Empresse (though already dead) firring and fathning a tope to her feet. Which villahous act the Emperour, as well he might! took to hairoufly, that (unleffe being perfuaded by the intreaties of D. Flavianus the Bishop, and the authority of D. Ambrosius, he had bin bound by path to determine nothing against offenders, till the 13th day was over) he had made there allo a great Maffacre among enem, as he had done at Thepalonica. Nicephorus lib. 13, cap. 43. Tis reported that night before this mutiny, a tall woman was leen in the Ayre, huge and very great, of a most dreadfull and fearfull countenance, which running through the fireers of the City in the Ayre, beat the Ayre with her fan, making fuch a noise, as they uled to do, which in dark places excite bealts to rage. Idem lib. 9. cap. 42.

Mong the Italians there was a Governour of a City, which most proudly and coveronsly domineer'd over his Citizens, and by his high words, and fierce deeds was wont to punish his subjects in a flavish manner, though they did those things he commanded, and performed them well, yet for small causes did he corment or fine them. By chance a good honest fellow, though of small substance, poor, and despicable, did so bear his Lord and Masters greyhound, whereof the was wonderfully carefull, that he thought for it he should be put to death, When the Governour understood is, being very angry, and with a stern and menacing countenance grievously chiding him, commanded him to be call into a most bale prison, and there being fall bound, was kept in a miserable custody. After some dayes came they who were willing to observe his commands, as they afed to do, the prison dore being faft, and as well the dores as every passage made close, that he could not get forth, they could find him no where within the Pris fon, who fearthing a long time, and he appeared not, neither was there any step or symptome of his escape to be seen, they brought the news to their Governour; which feeming to him incredible, he was strangely amazed. Within three dayes the same dores being strongly barr'd; that very tame he, which of late was deputed to prison, every one being ignorant thereof, was again forc't and thrust into the same Prison, and like to one in an amaze, requested that, he might with all speed be admitted to his Lord, for he had iomewhat of nonlequence to sell him in all hafte, which was not to be delayed. And when he was prefently brought to him, he told him he was released by some of the infernall crew, that fince he could not endure the uglinesse of the Prison, he was grown delperate, and being afraid of his doom, not knowing what to do, he 88.

call'd to an evill spirit, that he would be helpfull to him, and release him out of that ill-favoured dungeon. A little while after the Devill appeared to him in the same Prison, of a deformed shape and terrible countenance, and that he had agreed with him that he should free him from thence and all Iron bolts and locks, and should cast him into the infernall places, great depths, and the lowest part of the Earth, there he might view and behold all things; the torments of the wicked and their ungodly places; their eternal darkneffe and miseries, loathsome and horrible corners, their Kings and chief Rulers, were tortured, covered, as 'twere with thick darknesse, and tormented with the burning lights of furies: he faw also the Bishops with their mitres and robes, richly adorn'd and beautified with gems, and many other wretched effigies of all fores, ages, and ranks, afflicted in severall habits, lying along in profound and deep gulphs, punish'd in eternall torments, and their damned wickednoffes everlattingly tormented with grief and wo. amongst whom he had noted many which he knew in their lifesime, and especially an intimate and familiar friend of his, who while he was living was his companion, and he faid to him fpeaking unto him, he knew him very well, and calmly required of him. what bufineffe he had there, and what he expected there. He making answer, that his country was by hard duties and rigid government enthralled, was charged, to tell the Governour, and bid him have a care, that he did fo no more, and that he should not oppresse his subjects by burthensome caxes, and unjust coll-money, for he foretold him that there was a place, which he faw not far off left for him. And that he might not doubt his promife, he faith that he should call to mind, their private consultation and mutuall agreement, which they made when they were Souldiers together, whereof no body knew; which when he had readily declared and recired not onely what was faid and covenanted, but every word, and their promifes, whereby they were both obliged to each other: the governour hearing these things in order, being more serious, and attentive, was wonderfully amazed, and great trembling fell upon him, when he confidered how those things, which were difclos'd to him alone, and never to any other, that dull pare, and blockish fellow, as were inspired with some deity, should know them, and repeat them with an undaunted look, To this miracle also is added, That he asked him, with whom he was talking with in Hell, who appeared in handsome and near habit and attire, whether they were any wayes punish'r, that went in rich apparell, and vestments of Gold; he replyed, with everlasting burning and amongst the greatest torments they were with continuall wo oppressed and tormented, and that which beforeglittered with Gold and Purple, was now all flame and fire. He willing to make triall thereof, put his hand pearer to the Purple, being warned by himnor to touch it, and yet it could not be, but by the blaft of hear, the palm of his hand which he put forth to the Purple, was on fire. For it was almost wasted with blifters and vile Ulcers, as

with some poyson. St. Anthonies fire, or some other mischief, that seemed to spread it self further and surther. Moreover they which went unto him, relate that he, after he was got from Hell, was sore troubled in mind, and his senses of hearing and seeing were very much stupesied, that he was alway musing, seldome spake a word (though oftentimes ask't). But he came home with so stern an aspect, and so deformed a countenance, that whom his wise and children very well knew; after he came from thence, he was so much altered in his sace, and all parts of his body, that they could hardly believe he was the same man, and oftentimes his acquaintance and kindred spake to him, weeping for his uglinesse, and the mans Idea so deformedly altered; he had scarce time to dispose of his substance, and to give good counsell to his children before his death. Alexander libro 6. cap. 2 1. Genial Dier.

A Certain Hetrurian ploughing in the fields belonging to the Tarquinii, his Plough going too deep into the ground, one named Tages, as the story goes, brake forth in stature like a child, but in Wisedome a grave and discreet Senatour, and spake to him that held the Plough, he being affrighted, cry'd out. At the noise whereof, at the first there was a great concourse of neighbours, then by little, and little the rumour being farther spread abroad, within sew dayes all Hetruria was assembled into that field. All hearing this child, that he spake many things, his words were carefully observed and written down, from which by long experience came all their divination; yet so, that if it spread to any other Nations, the Hetrurians made most and chief account thereof. Franciscus Petrarcha.

Rusumade Consull and warring with Germany by the name of Casar Augustus, and having subdued the greatest part thereof, resolved to go forward, a very great woman met with him, and seemed to say to him. Whither goest thou insatiable Drusus. Is it not in the power of the fates to see all these things; but go thy wayes, for now the end both of thy life and works is at hand. Then going home, he fell into a disease, whereof he died. Leonaras.

Dunstan an English Abbot, when by the scurrilous gestures of an Hobgoblin leaping and skipping before him, he understood that Edmund King of England was dead, he hastned to the Kings Court, and in the middle of his journey he was better certified concerning the Kings death. Vincentim lib. 24. cap. 71.

A Drianu Patricius being sent from Basilius the Emperour against the Carthagenians had in Peloponesus some Ships in their station. On a certain night the shepheards heard those spirits that haunt thereabouts speaking one to another, and saying, That the day before the Sicilians or Syracusa were taken and destroyed. This ru-

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mour went up and down from one to another, and at last it came to Adrian, who calling the shepheards to him, and examining them finds the report which was brought to him, confirmed by their words, that he might also by his ownears approve the truth of the news, the shepheards bring them to the place, where making enquiry of the spirits, and what they were doing, he heard them say that the Syacusa were taken. Cedremu.

Ne Polycritus an Atolian, made by the people chief gover-94. nour of Etolia for three years, married Locrides for her vertue fake, with whom he slept three nights, In the fourth he died. The woman continued a widow at home. And when her time to be brought to bed was at hand, the was delivered of an Hermaphrodite, a wonderfull strange monster, The neighbours being affrighted at this chance, brought forth the young child into the market, and calling an affembly, and gathering together the Priefts and inspectors of Monsters, they consulted about it. Some of them faid it did foretell fome discord between the Etolians, and the Locrenfians. For the young one was divided, part was of the Mother Locrides, and part of the father Localis: Others were of opinion that the Mother should with her young one be carried out of Atolie, and burnt, While they are advising on these things, on a suddep Polycrittu which lately died, was among the rabble, clad in a black vestment, he spake to the Citizens which were amazed at this spectrall, and at first by intreaties, then by threatnings, demanded the Infant to be reflored to him. Some denying, others not confenting, Polycritan being very angry fnatch't up the Infant, and making many of them run away, as if he was mad he mangled and tore it in pieces. The multitude cryed out, and began to stone him. But he being infensible of their blows and hitting him, devotired the whole body of the child, laying aside his head, and presently be venished. Which fact the Etolians taking unhandsomely, and being very anxious what to do, they would fend to Apollo his Oracle; the childs head lying on the ground, began to fpeak, and in a long discourse foretold the Citizens, that great misery, and deflruction was hanging over their heads. When they heard this Oracle, they exposed their wives, children and old people to shift for themselves, they stayed at home, expecting what was to come. It happened that in the next year there was a battel between the Etolians and the Acarmanians, and on either fide a great de-Aruction. Plegon Trallianm de Mirabilibus et longavis, ex Hierone.

IN the war by Sicily which was between Osavius Cafar, and Sex.

Pempeius, Gabienus, the stoutest man of Cafar his Army, being taken by Pempey his forces, lay on the shore with his neck slasht and searce hanging together a whole day, and when it began to grow darker and darker, a great company of the vulgar being met together, with groanings and intreaties, he desired them to bid Pem-

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pey come to him as foon as he could, for he was lately fet loofe from the infernall places, and had somewhat to tell him; Pompey fent many of his familiar friends, to whom Gabien said, that Pompey his causes pleased the Gods below, and his devout parties were an argument of Truth, that he would undertake to pacify them if he did what he was commanded, and so it fell out. Plinim lib. 7.cap. 52. But the event it self discovered Satan's mock. Casar with the Gods above, being victour, sent Pompey to his underneath.

Two brave and excellent young men, who came new out of the fields, told the news of the victory concerning the Tarquinit, which warred with their aflociates the Romans. They were thought to be Castor and Pollux. L. Domitius, who first called them in the market, when then were rubbing and cherishing their horses, which were all of muck sweat, admired the newes. Suetonius saith that they meeting him as he came home out of the countrey, bad him declare the victory. A while after, 'tis reported, that they smiling on him, handled his beard, and it was, of a black colour, presently made a red beard, (I speak the truth) and therefore this man was called £nobarba. Plutarchus in £milio.

THe Devill having transformed himself into an Angell appeared to Rathbodus commander of Frifia, with a Golden Diadem, on his head, and many jewels thereon, and his vesture wrought with Gold, faying, Most valiant Sir, who hath feduced and mislead you, that you would go from the service of God? Do not do thus, but be constant in those things you have learnt, and you shall be advanced to Golden Palaces, which I shall shortly give you for ever. To morrow therefore receive Vulfrannus, who is the chief teacher of Christians, and enquire of him, what famous everlasting Mansion that is, which he promiseth you; which if he cannot shew you, send messengers of both sides, and I will be their leader, and will shew them that Golden house, and most beautifull Mansion, which I promise: Rathbod. being very carefull, related all to his Vulfrannus, who told him; that these were meer delusions of the Devill. The Commander answered that he would become a Christian if he would shew him that famous Mansion. They presently send one of Frisia on the behalf of the Governour, and a Priest on the behalf of St. Vulfran, who going a little from the Town, they met one of their comrades, who faid to them, Make haste quickly, and I will let you see the glorious Mansion, which is provided for Rathbod the General. They going on in a spatious way, and places they knew not, faw a way adorn'd with divers kinds of Marble bravely polisht, and a house afar off, as of Gold; and they came to a street before the house, bestrewed with Gold, and many Gems. They going into the house of admirable beauty, and splendour, saw in it a Throne of a wonderfull magnitude. Then

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fpake their guide to them. This is the Mansion prepared for Rathbod the Commander. To which the Priest being in an amaze, said to them. If these things be made by God, let them remain for ever; but if by the Devill, let them perish instantly. And signing himself with the sign of the holy Crosse, their leader was transformed into a Devill, and the Golden house into mire and dire. But the messengers were staying in a senny and thorny place, and in three dayes space, sinishing their journey, they returned back to the Town, and sound their Commander dead, and related what they had seen, to S. Vulfran. Anno 718. Vincentim lib. 23. cap. 146. ex Ovone Presbytero Sigeterum, et Exphordiensis cap. 66.

- Alentinus one of the Bishops of the Church of Millain, desender of the Arrians, a man very unconstant, and of small reputation, being buried in the Church of the blessed Martyr Syrus, there was heard by night searfull clamours, whereat the two keepers being raised, they ran to see what the matter was, and they espied two evill spirits or Ghosts drawing forth Valentinus out of the Temple, being sast bound by the seet, and crying out. In the morning they saw his corps laid in another place without the Temple. Gregorius Turonensis lib. 4. Dialog. cap. 53. vixit, sub Justino Imperatore.
- Bout the year of our Lord 1096, near a place called wormatia, there appeared a great troop of armed men for many dayes and nights, running to and fro; and fometimes back again into a mountain, from whence they were wont to come. On a certain night a Monk, taking some affociates with him, and fortyfying himfelf with the fign of the Croffe; to the Mountain he goes, and adjures all that came forth, by vertue of the holy and undivided Tri-To whom one of the company faid, nity, to tell him their names. We are Phantafmes, and no Living Souldiers, but onely the spirits of Men, sometimes warring and fighting for the Prince of this world, and in a short time after killed in this very place; The weapons, Harne Bes, and Horfes, which when we were alive, were the instruments of our fin, are now being dead, the tokens of our torment; what soever ye now see upon us is all on fire, though ye cannot fee the fire. The Monk furthermore askt them, If they could receive no help by men. Then the spirits made answer to him: we may by fastings, Prayers, and especially by the offering of the tody and bloud of Christ, and this we befeech you to do. When they had thus faid, the whole company, as 'twere with one voice, cryedout, Orate pro nobis, orate pro nobis, orate pro nobis. And presently they all vanished into fire, and the mountain it self flam'd mightily. Chronicon Hirfaugienfe.
  - It is reported, that a Ghost presenting it self to Cicero his nurse, adid forestell, that she cherished great good to all the Romans. These things appearing bur dreams and vain phantasms, he in a short time manifested, that it was a true Oracle. For consulting with

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with Apollo his Oracle, how she might obtain greatest renown, answer was made by the Oracles, that she should tollow her own ingenuity, the ringleader of her life, and not the vulgars estimation. Plutarchus in Cicerone.

A Stubborn obstinate fellow a little before he died (as report goes) said, that looking into a Pond, he saw a shadow in the water, which with a drawn Sword threatned death to him. So. bellie, lib. 1. cap. 4. And when Annius Tacitus was Emperour, these were the Prognosticks of his death. His fathers sepulche opening of its own accord. Likewise his Mothers Ghost which was long since dead, appeared to him. And his brothers spectrall with great horrour, in various shapes and places. Fulgosus Lib. 1. cap. 4.

102.

Onstantius the Emperour being converted from the Persian war to quiet Julian in France, and in a great quandary, not having so good successe as formerly, was much affrighted, with nightly visions. And raising an Army, on a night between sleeping and waking, he thought he faw as 'twere his father, proffering a fair handsome child to him; he took it up, and laid it in his bofome, throwing away the ball which he had in his right hand. Which evidently demonstrated alteration of the times, though the Interpreters according to their apprehension, made a more favourable construction thereof. Afterwards he acknowledged to his familiar friends and acquaintances, that his Genius, who was his Protectour and defence had now left him; he that heretofore had contrived and devised many things with him most familiarly, at that time seemed ugly and dreadfull, as if he would for sake him. These things appeared to him going from Antioch, towards Tarfus. Cuspinianus.

103.

Here was a Temple of Jupiter at Apamea both very spatious, and also very famous for divers, and most specious Ornaments: which when the Prafett of the East, with the two Tribunes entring the City, would have demolished, upon the serious survey of it, they found it to be to firmly works, and of fuch huge and folid stone, that they thought it impossible to ruine so vast and firm a piece of work-When Marcellus the Bishop, seeing him afraid of the work, defired him to make for other Cities, and he went to his prayers to God, that he would put some end to so difficult a work. And in a very short time after, there came one to the Bishop, who having contracted for a certain fum of Money for his pains, promifed he would fire the foundations of the Temple, and by that means utterly demolish it. But whilst he was applying his fire-works, a black Devill appeared to him, and restrained the natural! force of Which when Marcellus understood, he went into that Element, the Temple, and praying most earnestly to Almighty God, repelled the Magick of the Devill, and prefently the foundation took fire, and when the Piles were confumed, the whole structure went to wrack, and so it was utterly destroyed. Niceph. lib. 12. cap. 27.

He Pilappii inhabit a pass of the Peninsula of Scandinavia. 104. Amongst them there is an innumerable company of spectrals, which converse feast and discourse with them commonly, nor can they by any means be laid or driven away. They, when they are most terrified and huspil'd by thele Ghosts, bury their dead friends under their fire-places, or hearths, and give them in charge to take care they be not molested in that nature: by this spell alone do they defend and fave themselves from the vexations and terrour of the Devils. For if they punctually observe this, no Apparition ever after molesteth them, but if they neglect it, they are continually terrified and incumbred with the Visions of their dead friends. At this time they are leffe infested, and have leffe incanting amongst them then formerly in regard the King of Suecia hath most strictly prohibited the use of them, and as much as in him lies, takes care that the Christian Religion be taught them, and that their Children be brought up therein. Casper Peucerus de Osoparleia.

TE have it reported that a Gentleman in Bavaria of a most 105. noble extract, was so grieved for the death of his wife, that abandoning all comforts whatloever, he betook himfelf to a folitary life. At length when he mourned without measure or date, his wife appeared to him in the night, being rifen from the dead, and told him that indeed the had once finished her naturall course in this life, but yet by his importunity she was now restored to life, and commanded by God to use his society yet longer, but upon this condition that they should again be married by a Priest: and furthermore that he should abstain all railing and blasphemous words which he had formerly accustomed to use, for indeed, this was the principall or onely cause why he had been deprived ofher, and that she thould again presently depart this life, as foon as he should but utter any word of that nature. These things being thus performed, the took care of his houshold affairs as formerly, and bare him some children, but was all the while but of a fad and wan countenance. But many years after her hufband coming home in drink, and giving his maid some hard words, in anger, more then becom'd a fober Man, the went from the bed to the cup-board, where she was to fetch some fruit for her husband, and there left her clothes standing at the Chest where the Apples were kept, without any body in them, and was never feen more. This I have heard spoken by many worthy and authentick persons, who atfirmed that a Captain of Bavaria told it to a Captain of Saxon for a This Sabinus writes in the tenth book of his Metamorphofes.

N the 1045, year of Christ, Branothe Bishop of Herbipolis with Henry the third of that name, went to Boiaria Orientalis, or in the East by water upon the River Danabius, but not in the same Ship with him. It is a Town of Auftril which they call Greinon , above which there be craggy Rocks, and great heaps of stone that arise, and lye out into the waters, by reason whereof Danubian (as they fay) is carried with a very great violence, and exceeding noise which may be heard far off, and froathing by reason of the violence of the water. The Teutonick hold this for an ominous and most dangerous and destructive place to Navigators, and call it Strude-Bruno (as I faid before) accompanied the King his kinfman in another Ship, and when they dashed upon a very great Rock in the Sea, the shape of a black Ethiop appeared, a Vision (as the event restified) sufficiently apparent and ominous, and stood upon the Rock Haleing to Bruno; Ho ho, Bishop (sayes he) I am thy evill Angell and whither foever thou goeft, thou art mine; I have nothing to fay to thee at present, but thou shalt shortly see me again. Whilst they all abhorred that prodigy, the Bishop having used that immortal fign of the Croffe, and holy Charms, and Verses, the evill spirit left all there deceived. And this Rock is yet noted for it, on which there was a Tower built of Stone, without any beam or roof, and from thence being fitly named, retains it to this very day. From whence having failed on for about ten thousand paces, they turned in at the Town of Bosenburg, where the widow Richts entertained and feasted them very nobly (whole Husband Adalbero of Ebersperg had the Dynastry of the Castle of the chief Boiaria, which is now a Temple, and had died the last before) and desired that Bosenburg and the farms which in those parts her husband held upon curtefy, might be conferred upon welpho the third her Nephew by her brother. The. Cafar came up to supper, and whilft, before Bishop Bruno, and Alemannus President of Ebersperg, and Riclita stretching out his right hand he consented to all her defires, upon a sudden, the rafters of the house fell and sew Brune, Adventinus lib. 5. Annal. Boiorum.

They say that in the Mountains of Bohemia oftimes a Monk useth to appear, whom they call Rubezl, and that many times he is seen in the baths, and doth frequently joyn himself to travailers that go that way when they are in the woods, and bid them be of good courage, telling them, that in regard they are ignorant of the way, he will lead them strait thorow the woods: whom as soon as he hath led into the most path-lesse places of the wood, that they know not which way to turn themselves, he leaps into a Tree and makes such a laughter as causes the woods to ring again. This Monk or Rubezal is the Devill, who having taken to him the shape of a Monk, playes these pranks.

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- all things like unto a woman of a stupendious beauty, and amiablenesse, whom one of the siche men, or Sailers took for his wife, when she had been kept in the ship a while, and had one child by her, three years after when they came to the same place where the Monster was taken, she leapt out of the Ship into the waters, and took the child with her. The child perished in the Sea, and she vanished out of their sight, and was never seen more by any of them. It is an easy matter (saith Luther) for Satan to a sum the shape, of a Man or woman, ex colloquiis Lutheri.
- Ne descended of a most illustrious progeny, invited Martin Luther and some other learned men to his Countrey-house at wittenberg, and when for his pleasure, he rode forth to hunt the hare, a Hare of an incredible bignesse, and Forces, running very swiftly over the fields, objected themselves to his view. The noble man being excellently well-mounted, sollowed them with a great shout, and presently his horse sell-down dead under him, and the Hare vanished into the Ayre. This was a truly Satanicall Phantassm.
- TN the 1546. year after Christ, Martin Luther related at a Supper, Lat Istebia, That at Thuringia, about the mountain which they call Hosfelberg, certain noble youths, very intent in the night time in catching of Hares; took in their Nets about eight, which when they returned home, and hung up, they found to be in the morning onely so many horse-heads, such as are to be found stinking in some loath-some ditch. Extolloquin Lutheri.
- A T Rotenberg a certain man most gloriously attired, and one that III. Dragged of great Nobility and Riches, did frequent the house of a very honest Man: and had two companions no lesse gorgeous in their apparel then himself. He brought a Fidler, and a Piper, made Banquers, called Dances, and all under presence of marrying the daughter of this good Man, a very vertuous Maid. He affirmed, he was born to Noble Parents, had immense Riches, Castles, Farms, Towns, and many of them in Forrain Countries. Nor did he want any thing this world could afford, but a Wife to his likening, qualified, and educated. This importunity of his guest, and his companions, pleased not the Master of the house, which caused him to call in the Minister of the place against they came, that so whilst they were at Supper, he might intermeddle some holy difcourse out of holy Writ. These Colloquies very much offended his guest, and his friends. Wherefore they defired some other fubject, and argued that many witty conceits and neat jests were more fuitable to feafting, and did more exhibitate the hearts of men then the exposition of holy writ, therefore they would intreat them to be no more troublesome to them, with discourse of that nature. By which the Master of the house found what diabolicall spirits they

they had, and being now well armed against the snares of the Devill, he said to his guests Avaunt, or depart, O ye wicked Gaitiss, you shall have nothing to do with me nor mine, we are Baptized and Redeemed by the pretions Bloud of Christ, and he will defend us against your Diabolicall machinations. At these words, this devilles Impostor, together with his hellish companions vanished, leaving benind them a most notione stink, and the dead bodies of three men who had been hanged. Manlius, in collectaneis.

Certain Man who abounded with wealth, living about thirty Miles from Gorluz, inviting some friends to a Supper most exquisitely cooked, and they refusing to come, he grew so extream angry, that in a rage he said. If they will not come, I wish all the Devils in Hell would. This wish was not frustrate: for immediately a great company of them which he had called for in his wrath, came to him, which he not knowing at the first sight, went to entertain them courteously. But when instead of hands they stretched forth their claws to him, being exceedingly affrighted he well thought what kind of guests he had in his house. Thus trembling with his Wife he sled out of his Castle, and left an Instant in the Cradle, and a Fool sitting on a Stove by it, to see to it. But the Fool brought the Child safe from amongst those siends. Johns Fincelius, de Miraculis.

C'Ome florid and learned Men in the Bafil Council, for recreation Dake, went forth into a small Wood, friendly to confer about the disputes of those times. As they were going along, they heard a pretty little Bird finging most sweetly like a Nightingale, they are ravished at her pleasant Musick, not knowing what Birds note it should be. Entring the Wood, they espy a small Bird fitting on a Tree, and finging most pleasantly, without giving over; they were all very attentive: At last one having more courage, and better spirited then the rest, speaks thus to the Bird : I adjure thee in the Name of Chrift, to tell us who thou art. The Bird made answer, That the was one of the damned Souls, and was defigned to that place, till the last day, and then she must undergo 'everlasting' rorment. When the had faid this, the flew away from the Tree, crying; O how immense, and of long continuance is Eternity. Melandhon faith, I am of opinion that this was the Devil inhabiting there. All that were present at this adjuration fell very fick, and within a little after dyed. In collectaneis Manlis.

A Certain powerful Man, and very ancient, had devoted himself to conjure the Devil, maintaining his study herein by that saying; The seed of the woman shall break the Serpents head: as if man had power given him over the Devil, that he might call him sorth, and cast him out, when he pleased: I am not (saith Luther) of that helief, to dare to use the commerce of Devils. And added moreover, what happened to Nicolaus Ambsdorfius Bishop of Ciz. who as

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himself related it, and truly acknowledged on a time in the City Maidenturg, when he was Priest there, sleeping by night in an Inne, he was awakened by two Noblemen long since dead, before whom went two young men carrying Torches in their hands, and not being asraid, when there was no danger, being commanded to arise, he did so. There these Noble-men dictated Letters to him, which he wrote, and charged him to present them to a certain Prince: When they had done these things, they vanished. He delivered the Letters to whom he was commanded.

- IN the year 1545, an evil spirit straggled up and down, the City

  Rotrel, having the shape sometime of an Hare, sometimes of a

  Goose, and sometimes of a Weazel, threatning with a loud voice, that he would burn the City. Which did not a little terrise the Inhabitants thereof. Fincelium, lib. 1.
- In the year 1534. On Christmas Eve in a City of Samma, Satan taking upon him the form of a Man, came considently to Laurentiu Donerus, Priest of that place, when he should hear them that were the next day to come to the holy Supper of the Lord, to make confession of their sins, earnestly desiring him to bear his confession. Being admirted, he believed out most horrible blasphemies against Christ the Son of God. But being convicted by the Minister, with the power of Gods Word, he departed, leaving an unsufferable scent behind him. Idem.
- AT Friburga, a famous City in Apfnia, was there a Mantenow-117. ned for his Religion and Age, who being very dangeroully fick, and almost at the point of death, The Devil, clad in a prelaticalt garb, came unto him, left by chance all alone, and perplexing and troubling the old Man in that agony, demanded of him, to tell him in order all the faults which he had committed in his life; and he having in a readinesse paper and ink, would fer them all downs But when the old Man by Gods Words mightily opposed the Devil's demands, and yet he would not defiff from his importunity; at last faith the old Man, Since you prese it so men me, that I Should particularly declare to you my faults; write then, firft of all beginning thus; The feed of the woman shall break the Serpents beach. Which he hearing, threwdown his paper and ink upon the ground, and leaying behind himan ill favour, vanished away. The good old Marmor long after departed in peace. Dollor Willerns et Manlin, in collestaneis.
- Here was at Heidelberg a Doctor of Divinity, a favourer of the Gospel, whose servant was born in Lower Germany, when having visited his Father, and was returning to Heidelberg, not for from the City, he met an horseman sixting apon a great horse, by whom he was violently caught up upon the horses, when he perceived himself to be on horseback, that he might take here of falling,

ling, the other horieman straightway vanished; but he was snatch'd off the horse into the ayralolt, and from thence thrown down with great force near the City, hard by the Bridge, where for some time deprived of his senses, he lay as if he were dead; at last when he had recovered some strength, he apprehended, that he was night to the City, he rose up, and going into his Inne, he lay there half a year, before he could be restored to his former health.

IN the lower Germany (they fay) walks a Monster, in the bignesse of a Man, but in the form of a dogg, that breathed upon them, that were to dye, as if he smelt on them. And 'twas seen by many, upon whom it breathed not, and they did not dye that year. They called it the Index of a Funeral; They which seared death was coming upon them, hastened by idolatrous Masse to get relief and salvation. Thus Satan brought Man to Idolatry.

Ot far from Torga, one born of a noble linage, walking over the Fields to retreit himself, met one in the habit of a Knight or Gentleman (but it was the Devill) complementing with him, he rakes him to wait upon him, not knowing at that time what he was, and commits the care of his horses to him. This noble man was very impious and lived chiefly by robbery and pillage, for which purpose he had got him a fit servant. On a time when he was to go a journey, he commended his Horse to him above all things. His servant conveighs the Horse up into a very high Tower, the Horse out of the Tower knows his Master coming home, and purting forth his head out of the Turrer-window, he neight aloud, his Mafter greatly wondring, asks who it was that carried up his horferhither a thangood fervant answers, twas he that fo carefully performed his Makers commands. Then were they confirained to let down the Horfe again, (being fastned with Ropes) from the Tower mile happened moreover, that they whom this nobleman had plundered purfued him, then faith the fervant to bis Matter; Matter, fly, and prefently he pulls forth a device out of his budget, whereby to prevent the Horles of them that followed after, and to stop their course. At length being cast into Prison, he implotes his forwants affiftance. The letvant makes answery that he was falt bound with ferressy and he could not fer him free. The Master is very urgent, till he perswades his servant to do his endenvour herein for him. Then faith the fervant: I will fet you at liherry, but upon this condition, that you fir not with your hards, and make no figns for your defence. He carries him away being taken from hence, with his chains and fetters, a great height into the Ayre. He being amazed prayes out to Etomall God, whither am ha going and immediately the Devill casts him down into a Moorish place. of Then making hastehome to his Wife, bids her go help her Husband that Ruck fast in the Fennes, and was bound from in his franchy houses, that every body lets them, granted this durft inhabit thein. That Rich apicure appeared with his guetis

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- Ertain Monkstravailing with their Governous or Father, as they calfhim, juned with an Hoth, that had one of his Chame bers haunted with an evill spirit. The Holl being glad of the Holy fashers coming to his house, entertained them courseously in hopes they could by their enchantments easily cast forth that Chost, and therefore makes a bed for them in that room. At night when thefe Holy men were fast asleep, this foul spirit often twitched and pulled them by the hair, vill they made them bald. At length Guar dian conjuses the spirit, and charges him to go from thence into the Monestery. This evill spirit does as he is bidden, and having changed his Colony, was there before the Monks returned homes he falues and welcomes them coming in into the Monaflery, and proffers them his fervice. The Monks enteriain him, and point him out his place in the kitchins and give him a hood and a bell hanging by him, whereby to know him, and they often employed him to carry drink, and many other, things which they wanted. When he went for Beet , he would not be sheated of his megfire; telling shem; See, I give you good Morers do you likewife give me good Measure. Finally, he hanged the Codes fervant, that often vent and areabled him, crosse over a beam; shrowing sometimes hos water, sometimes dirry water upon him. But as to his life, he did not pre judice it. The Monits fearing a fad event hereof toade resignation of their office to this shair setuppe, In colleguing Lucheri.
- Referring the Popes Muncio in the Councell of Trent, in the year 1952, the 25 day of Marthy was very biffy in various Letters to the Pope, and contribed his employment till night. They arising terefresh historify has he saw a black Dog not such a bignesse as was not assumed by eyes, and his care hanging down to the ground coming in and directly rewards him he dame, and as left he fell down underneath the Table. Being superfect and amazed herea, when he came to himself, he calls so his servance, they were in an hearther hard by, he had shown bring a lighty and to search quested Dog. And when he could in no order be found, he tooks sad contain, and talking into a disease, he ided. Dying also, they say he crystalting into a disease, he ided. Dying also, they say he crystalting his servance, so bear away the Dog chast cashe up to his beed. She idea his tervance, so bear away the Dog chast cashe up to his beed. She idea his tervance, so bear away the Dog chast cashe up to his beed. She idea his tervance, so bear away the Dog chast cashe up to his beed. She idea his tervance, so bear away the Dog chast cashe up to his beed. She idea his tervance, so bear away the Dog chast cashe up to his beed. She idea his tervance, so bear away the long the cashe up to his beed. She idea his tervance, so bear away the long the cashe up to his beed.
- And The brifted was there one that abounded in investity every with day living in rior, and following his own delight and pleasure that he became to carelatio of Religion, Christian piecy, and entre nellifely aim, who else did not high so lay, if he might always live folices upon that he blooks never entry God in the fraision of the web, Shortly after (before he waterward) he died, Ahos his doad; every day, in the Brening such strange Appatitions were feen in his stately houses, that every body less them, and not body durit inhabit them. That Rich Epicure appeared with his guests ois 1200.

an the dining room, which he had divided for his delicacies, and dainties; that fervants flood by giving attendance, with lights in their hands, ferting on Golden cups and Vessels upon the Table and filling it with most gallant dishes: the Fidlers moreover, and Musicians were standing by, and no gallantry was wanting, that this rich man usually enjoyed, when he was alive. By God's permission, and the operation of the Devill, these spectrals were obvious to the eyes of men, that others might be terrified from that horrid impiety and ungodlinesse of the Epicureans. Fintelim lib. 2.

"N' the year 1559. In Marchia fell out a very frange thing, I which many of great account and credit did affirm truly to to happen. In harvest time, on a sudden appeared some men in the fields, at first fifteen, at last twelve, all of an unwonted magnitude and an odious thape, both first and last were without heads. All these having ficeles did on a cluster trap down the Oats, that the noise of the Iron was easily heard, yet all this while no Oats were cut. Immediately the report of this marvellous fight came to the Court; and many, both of the Courtiers and Catizens went forth, and were eye-witneffes of this miraculous Vision. Many also going nearer to them, aske of them who they were, and of what Countrey, and what they would have? To which they made no reply, but fel flourly to their work which they had begun. Some also did dare to lay hands upon them, and to hold them, but they quickly escaped out of their hands. Whereuponit evidently aphard to all that were then prefent, that they were Spirits. That Multrious Pripec of Merchia having convocated many of his most eminent Divines, defited to know of them what they thought of enis strange prodigy: Most of them were of opinion, that it was the omen of an enfuing Plague. Fincelin lib. 3.

N the year 1530. on the 18, 19, and soth of July, near Spira, there was a Vision on this manner; Three fiftermen, when endeavouring to catch some Salmon in the River Reine, they loft their labour, they washed their Nets, and laid them down to sleep. When they had so done, a Monk coming to them, raised one of the Fishermen, and bid him good the further bank of Reine. The Fisherman was obsequious to the Monks commands, and instantly came fix more, in look and habit like to Monks, who going into the Ship, failed along with them over the River Reine, Thele coming forth, the Ship was with a most violent and swift course brought back again through Reine, and prefently fome other Monks entering into the same Ship, passed over the River as the former had done. At last, the Fisherman being returned to the place, where he had laid himfelf down to take reft, fhortly after fell fiek, On another night, another Fifterman was awakened in the fame manner, to transport some Monks over the River Reine, who coming to the thip, Saith one of the Monks, this Ship will not hold all that are to

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go over, you must get a bigger. And passing over the second time, came 12. Monks, clad partly in white, and some in black, with ugly hook-nofes, and they going into the Ship, were also carried over, who when they went out, others prefently stepped in, and failed over. But whither the Monks went, and whither the Ship, or how he came back to the place of his reft, the Sailer knew not. And he also within a small time was very ill. On the third night the like chanced to the third man, who being awakened, was likewife charged to make use of a new Ship, to transport more Monks, who not knowing where to acquire one, feemed to go through rough places, and rugged Rocks, till he found a Ship that was new made, into which many Monks, (lome of small, others of a great stature, having on black, white, and severall kinds of hoods) were Shipped, passing straitwaies through the same River, not speaking one word, and when they were come to an uneven place befet with Trees, they refused to go out, bidding them to Sail on. When the Monks went forth, the Ship of it felf came against the Tide, near the City Spira. The fisherman not knowing himself; was returned home, and the Ship restored again into his own place. The Monks, when at first they questioned them whither they west, answered towards the City Bafill to the Councill. There is one that describes these passages, in an Epistle, that calls himself Suredabus Cancrinus, who also displayes and unfolds this Apparition to the life. Tio. I of Sport Of the

## of GEORGE SABINE.

Here is an ancient City Seated on, The River Reine, not far from Vangion. People, cal'd Nemetes, enjoy'd it; there Four Roman Generals intombed were. Calarcan cob'rts made it their feat of old, whence the name Spira at this day't doth hold. Here liv'd one who no noble birth could vaunt, Of a small fishing Ship, an occupant; In which when Titan had withdrawn his beams, He us'd t'deceive the Tenants of the Streams. Whilst be his Nets and Hooks did fit and trim, Of gliding Reine almost upon the brim. Behold a Shape presented to his sight, Of one be knew not in the edg of night: His vesture was (as Friars use to mear,) Such a black coul, bis crown was [baven bare, The Filber greets him at his wonted rate, And asks him, what makes him abroad fo late?

He answer'd he was fent from far by's Lord, Defir'd him he would wast him o're that Foord; That he might th' fooner gain the other fide, which curtefy be granted, nee'r deny'd. Now the night's near half fpent, Bootes wain Had turn'd its course, when, in the virid plain, Behold five more in Hoods towards him came, Whom he faluted in good Fortunes name; And ask's them, Whither they fo late were bound, When night had finish't half ber constant round, One of the five reply'd: Dangers confirmin Us thus by night, our fafety to obtain. we are infested by a wicked rout, That feek to kill m, caufe we are devout. If in thee any love of good abide, Then waft swin thy Boat to th'other fide; That we may passe the maters by thy means, And be not hindred by the swelling freams; So Shall thy labour prosper at thy wells And fo the Nets the Fift food croading fill: He gave confent, and them bis Boas affoarded, Whereby his Ship they foon and fafely boarded; But then (fages be) who shall the fraught defray, One of them answer'd, we've no coin to pay, (Thou knowft) to th' people fince we are fo batefull, They feldome grow monghe, but wee'l be gratefull, If once our fortune Shall establish's be, wee'l well remard thee for thy cartefy. He looft from (bore, now's Ship did gently glide, Almost i'th middle of the pleafant Tide : when fpi fy clouds ore-veild the Stars, the Sails, were over-fill'd with storming Southern gales. The waters roar, with rouling waves; non rain, Adds to the form, and fogus the Stars to th' main, The Marriner, with horrow being fruck, Cries out, What canfes this unthought ill-lack? I faw no presage of a coming shower, when Sol departed to his western bower: No Swallow Lover'do're the waves, my eyes Did fee no Heron; when the Moon did rife, She was not black, nor pale, nor Phabus light, Abated of its lafter mear the night. Thefe words disturbed were, by th' forming rain, And by the raging waves oth formy main: The Ship was neer o're-turned by the blast, The waves bad almost covered the Mast. The Marriner with firetchs-out bands to Heaven, Implored shence the divine aid, what oven

Thou wicked wretch, dost pray? (Jayes one Oth' five ) cease Sirrah, and let God alone : And then took up an beauy Row, which th'poor Unhappy Man had us'd to wield before; with which his Shoulders be so basted o're, That even unto death be beat him fore. At last the Devils wiles appear'd; 'mas plain, There did no part oth' fraud unseen remain. Their bodies vanisht into the whirling wind, Nothing was left but flinking smells behind. Then foon the Clouds were drawn, and day appear'd, The Winds allayed and the weather cleared. Frighted berewith, e'n sensele se be doth hie, With's Ship toth' (bore, and there onth' Graffe doth lye; Till Sol appear'd, when by a neighbour [wain, Unto his home be is convey'd again. when telling all to those his friends were by, Clos'd up his eyes, and fo is faid todye. when bright Autora did next Morn appear, And with her Crocean Chariot th' sky did clear. A passage like to this, the time except, And better iffue to the thing, exped. When first bright Sol onth' top oth' Mountain (bone, A traveller 'gan t'journy all alone. whilf he was on the coasts of Vangion, Just where they placed bad the first Mile-Stone, Behold a Coach, all of a fable bien, Filled with Monks, which seven horses drew, Toked in order; but one of the four Wheels, with the axetree, from the Coach were tore. The Coachman that did rule the reins therein, Had a most rufull nose, and visage grim. The frighted traveller food whilft it past By him fo found they Spettrals were at last The Coach onth' fudden, mounted into th' Wind, When fire and smoak did follow it behind. And the fad Omens of enfuing war, A noise as arms ith: Ayre did class and jar: He made return toth City, toldit, and i'me It was made known by good authority. Therefore to you, whin other regions dwell, I thought my meter bound these things to tell, And had they wanted an Interpretation, I would have made it. Now the German Nation, By their King's discords, heard of nought but jars; And now their Monks inflamed had the Wars. This was the Tempest, shis the disjoynted wheel, This was the smook and flame, This joyntly wee'l

Commend

Commend unto our God; desire him lay These Tempests, hee'l be good to them that pray.

Agdalena Crucia Hispana, in the chief City of all Corduba Batica, in her tender years, was (whether by reason of Poverty, or Devotion it is uncertain) by her poor Parents, placed in the Nunnery of Sr. Clara, (which the afterwards re-built all anew, and endowed with a fair revenue). This Magdalena, I fay, being infnared by a Devill that appeared to her in the form of an Ethiop using many sugred and pleasureable enticements with which tender years are most taken; began to converse very familiarly with him, but with most severe interminations, that no mortall should be made privy to their familiarity. She conversing with the Devill almost every day, grew more in knowledg then could be expeded from her youth, and was admired of all that knew her for her flupendious knowledg, and ingenuity, and fingular piety, which the smoothnesse of her behaviour, and the austerity of her life did feem to manifest; the had scarce attained the age of twelve years when this evill spirits and ing the opportunity of bringing her into his full and absolute polession, with glorious and gilded words moved a marriage betwint them, and eafily for the experience the had had of her improvement, by his means, was this ambitious girl perswaded to it. They joyn hands, are married, and at last lye together. Magdalena in lieu of a Dower, promifes him the use of her body, to discourse with her, converse with her, and lye with her. The . Ethiop on the other fide, promifed to make her a large Dower, and that the should by reason of her illustrious farctiry and wisedome; bear great sway throughout all Spain for thirty years and upwards, infomuch that the should excell, or at least equall the most famous that ever went before her. Nor would this lying spirit, in this particular, seem false that so by this his bride, he might deceive all Spain. And whenfoever they enjoyed their stolen delights, his servant (for this Ethion for the honour of the bufinesse, kept his man) taking her coule, to the life imitated (like some supposititions Sosia) in the Cloister abroad or in the Temple, her countenance, behaviour in walking, finging, praying, eating, and all other the like. And if perchance, when he had wearied his Lady with pleasures, he went (in pretence of looking that things went right in his Mannour) about the World, at his return he told her all that happed in his travell worth the telling. So she being taken prisoner of Franciscon King of the Gauls; so comming to the Knowledg of Romes being fack't, and telling the was told it by divine Revolation, the grew in great effects with the chief and noble Men of the Kingdome, and obtained the dignity of Abbelle, all the other Nuns willingly yielding to such eminent fanctity; and entertaining the bulifelle with exceeding joy in that they conceiyed great part of the glory, redounded to them who were her instructours. She was famous for many miracles, but those onely lu-

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fory, and vain fancies. In a folemn pomp upon a feast day, she was taken up into the Ayre three or four cubits high, and often holding the Image of the bleffed child Jefus in her arms, making her eyes the Sluces from whence Rivers of tears issued, the did suddenly exsend the excrescency of her hair unto her heels, and by degree vanish away. And as often as the Monks at fet times and forfone did take the Sacrament in the Eucharist-basket, there alwaies wanted one of the round pieces of the myflicall bread (being first of all diligently reckaned): which Magdalene did openly shew that she had it in her mouth, and that the received it by the administration of Angels. Hence fo much was the fame of her fanctity spread abroad that High-Priests, Emperours, Kings by their letters commended themselves to her prayers, and therefore did Charls the fifth's Queen take great care that her Son Phillip should be wrapped in those swathing clothes, which Magdalene had fanctifyed by her prayers. Thirry years at the least being spent in this diabolical marriage, at length in the year of our Lord, 1546. by Gods bleffing and favour, and not by reason of her Merit, Magdalene returned to her felf, and began to deteft the Devill, but the Artiop taking grievoully her apostacy, and after diverse manners menting her, she, beyond all expessation freely discovered her mickednesse, to them whom they call the vifitors of that Order, and to them the confessed her fin, implored help, and was by them imprisoned. Neither did the Devill, notwiththanding all this, leave the place, but at morning prayers to the great wonder and amazement of the Monks, was prefent in the shape and vesture of Magdalene, and ofe did perform other her offices. The Monk now abhorring their Abatteffe, whom for twelve years they had entertained, at the last they were very importunate that the whole manner being found out, Magdalene might be expelled the Cloiffer, that to those enchantments might ceafe. Neither was there any great purishment inflicted on her, becapie of her ferious repentance and ingenuous confession; and thar, As by her feigned and damoniacal fanctity, the had encreased the Superflicion of many, So by her caue and Christian penicency, the shewed by this memorable example, that the fountains and floudpares of Gods mercy are not dam'd up, or thut to any repentant finner.

In the year 1532, a Noble man out of his tyrannicall malice commanded one of the country men which he had power over, shat he should carry home a great Oak out of the wood at once by his horse Casi, and threatned him sore if he did not execute his command; the clown easily understanding that it was utterly impossible for him to obey his Masters precept, entred the Wood with great sighs, and sad complaints there came to him a Devill, haveing taken upon him a humane shape, and enquired of him the cause of his grief, to whom the rustick revealed the thing in order. The Devill bad him be of good cheer, and return to his house, he would bring the Oaketo his Masters house without delay; the

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Clown was fearce got home ere the Devill threw the huge Oak loadned with thick boughs, athwart before the house of the Noble man, and shut up the passage by reason of the thicknesse of the Tree boughs; and, when the Oak had contracted an adamant-like hardnesse, neither could it by any strength or Art be cut, the Noble man was glad to break a wall on the other side of the house, and to make a new gate in his other houses, not without great trouble and cost. Fincelism, book 2.

Here appeared to a certain honest Matron, a widow, a kinfwoman to Phillip Melanethon, fitting alone in her Parlour, her Husband being dead a day or two before, having for his companion a Monk of tall stature. The husband spoke to his wise with all the sugred and loving expressions he could, saying, Be of good comfort my Wise, for I am thy Husband, and weighty businesses have compelled me to come to thee; when he had almost talked with her a whole hour, he exhorted her that she would take care that Masse should be celebrated for him being dead; and going away, he importun'd her that she should reach forth her right hand to him, which being reached out, he coloured it as black as a coal and her hand was marked and blotted with that colour all her life after. Fincelim, Book 2.

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N the year 1555, there was a spectrum appeard after this manner. At Brunfviga in the Village of Gehern, two miles distant from Blomenam there was a certain country man, being imployed with his horses and Cart, going into the wood, saw before the entrance of the wood, some troops of horsemen, harnessed all with black armour, whereat being terrified, he ran back to his house and reported that a great troop of Souldiers appeared abroad; the Elders therefore and the Minister of the Word there, accompanying them, hastily went forth, and almost a hundred persons (some men and some women) went with them, and did see these horsemen, and they reckoned them to be about fourteen troops, which immediately divided themselves into two companies, and they being Marshalled into order, one company flood opposite to the other. At the last there issued our a tall man of a black hue very formidable, out of each company, and both of them lighting from their horses, did view accurately each company. Which being done, they mounted their horses again, the Army being set in rank and file, and the troops fer against one another, the horsemen went forward, and filled the whole camp; the country men were spectatours of their march untill night came on. Bur when they heard no further at that time of any war or marching of the foot or horsemen, they all agreed that it was a prodigy from the Devill, or a fign of Gods anger. Fincelim, first Book of Miracles.

- N the year 1567. in Trantenan, a City of Bohemia, there was one 131. Stephen Hubener, that gathered fuch great Riches, built fuch flate ly houses, and was so successefull that all admired. And at last falling fick, dyed, and was very honourably inter'd. But a shore while after his death and buriall, his body (or that which is more likely, the Devill by his Diabolicall power, carried about his bo dy) did pinch many men with fuch ftrait embracements, that mail ny of them died, yet diverse recovered again, who all with one confent confessed that they were thus clasped or beclipped by this rich man, in that very habit in which they had feen him alive, therefore the Magiltrare of that place, that he might void or lay this Satanical fight, commanded the body of that man to be digged out of the grave, after he had lain in the Earth twenty weeks, yet was not corrupted or rotten, but fat, as young and well fed bodies use to be; the body was delivered to the Hangman, to be carried away to the place of execution, where he cut off his head with his Axe, and anatomizing him, took out his heart, and did cleave ir; there iffued out of his body bloud, as if he had been alive (witch-like) to fustain punishment, therefore the Hangman threw the body into the fire, a great company franding by, his head being bound to his feet, and so he tyed neck and heels.
- A Bout two hundred years since in Hammel, a Town in Germany, the Devill in the likenesse of a man walked about the streets of the City, playing many youthfull pranks, inticed many boyes and girls to him, and drawing them without the City gates unto a bordering mountain, he together with them vanished away: which when it was told to the Citizens, by a wench which was afar off; and secure, they with great care sought their children in the Rivers, woods, and all about the Country, but none ever knew why or how they were thus deprived of them. Which History is recorded in the Annals of that forementioned City, and is read by many Famous and illustrious men. Fincelin, first book.
- Na time the Devill made a great moan and complaint as 133. though he was afflicted by some terrible pain, saying, the was the Soul of this and the other man, that he might delude men, there are very many Histories of this kind, and we have reckened some before. Peter Mamorine faith, there was a thing happened about the River at Vienna in France, in some houses of Capland, in the year 1458, that the Devil did give out, he was the Soul of one deceased, filling all places with his fighs, clamours and lamentations, wishing he had some prayers made for him, and that pilgrimages might be undergone, and declaring very many other things, But, said one to him, If thou wouldest bave us to believe thee; lay, Have mercy on me O God according to thy great mercy in Christ: He made answer, he could not do so; then they that stood by mocked him, and he being fretted went away. D. Bar-

D. Bartholomen Fayus writes, when Nicolas Alberia Vervinenfis, had prayers made at his Grand-fathers grave, there came
out of the ground a man wrapped with a sheet, who spoke to a woman, and told her, he was her Grandfather; and, that he might be
delivered from Purgatory, it was needfull that they should sing
Masse, and have a Progression into the house of the Virgin Mary;
then uncovering himself, she saw he was her Grandfather; then she
procured a great company of Masses be said; but when she ceased
from their celebration, she was grievously tormented, and at last
he confessed that he was Beelzebub. But this story being blazed
about all France, I shall say no more of ir. But now see another
new story which is well-known to the Citizens of Paris, also printed, which happened at Lutetia, at the sign of the Red Horse in the
Street of St. Honoratm.

A certain man called Metaxarius, when he faw a Neece of his who was an Orphan, he took her home. Whilst she prayed at her father Gervafe's grave, the Devill met her in the shape of a tall man of black colour, and taking her by the hand, faid; Friend, do not fear, thy father and thy Mother are in a good place. But yet there should some Masses be said, and she should go a pilgrimage to our Queen and Lady of vertues, and so straightway they should go to Paradile, to the Virgin: She asking who he was; he gave this anfwer, That he was Satan, and admonished her least she should be afraid: the maid did what he commanded, which done, Satan bad her take a pilgrimage to St. James. To whom the faid, I cannot take fuch a long journey: from that time Satan gave not over importunately to urge her, and familiarly calling her, faid, How cruell thou art; faying, the will not put her shears into her besome for me, which when the had done to to fatisfy him, that the might free her felf from his importunity, he furthermore asked that the would give him fomething; at the last proceeding, so far that he asked one of her hairs; the gave him one; fomerimes he affayed to perswade her to drown her felf, and at another time to strangle her felf, and he putting a rope about her neck, had been choa-ked if she had not cryed out, and sometimes her Uncle desirous to defend her, was so beaten, he knew not by whom, that he lay sick above 15. dayes, and once the Evill spirit offered to lye with her and to offer violence to her chastity, but the strongly refisting, was to beaten with his stripes that the bloud gushed out of her body in divers places. Amongst those that saw her, there was a certain Secretary of the Bishop of Valentine named Chaining, who told the maid that the best way to drive the Divel away, was, not to give answer to his words, although he bad her pray to God, which he never did, but after a blasphemous manner, or mocking that devotion, using it to created beings; the Devill feeing that the maid would not anfwer him, and that he could do no good of her in that case, took her and threw her upon the ground, and from that time the never faw Bodin relates these things in his Treatise of Magicall Demon. Book 3. chap. 6. Michael

- Ichael Curopalates Rancabes Imp. had a certain maid that was 135. his bond-fervant, which at an Eclipse, or conjunction of the Moon with the Sun, was struck with Madnesse, and cryed to the Emperour, Descend, descend, and give place to others : this being often done, made the Emperour afraid, therefore taking counsell of his fervant Theodatus Michael F. asked the wench that was mad, to what house of the Palatinate that might belong or concern, and by what fignes and tokens he might know, When the maid was in her frantick fit; and asked, the did intimate and fignify the Armenian Lion namely, and described its marks and its fashion. But when the commanded Theodatus to come down from his Tower, the did. Prophecy of two men which should meet him, whereof one of them fitting on a Mule should be he that should possesse and enjoy the Kingdome. Theodatm went to that appointed place, to fearch about the thing, and there knew the man by his token which the girl had before taught them, and fo they perceived that she did not prophecy falle, by reason that she was inspired by the Devill, by whom the was possessed, Cedrenus and Zonaras, tome 3.
- Rasmus Roterdamu in an Oration which he writ in the praise of Physick, saith, that he saw a Man, one Phliarium Poletanum by name, who being an Italian, and not at all skilled in the Dutch, yet persectly did speak that language, as though he had been possessed by the Devill. Wherefore he was taken in hand by a samous Panacean Physician, and giving him Physick, brought out of him a great sort of Worms, and so freed the man of his disease, and also deprived him of his Germain language. Cardan de Rer. var. Book 8. chap. 43.
- 137. Norbertus at Nigella using exorcisms to dispossesse a certain maid that was possessed with the Devill, was derided by him, who did repeat the Canticles from one end to the other, in the mouth of the girl, and after did Interpret it in the Latine and Germain tongue; but at last a Bishop sharply withstanding him, he was expelled out of her in the year 1122. As the continuator of Sigebert hath it.
- 138. It aly there was a certain Virgin possessed by the Devill, and utterly ignorant of the Latine Tongue, and being asked by Lazarus Bonamicus, a Bononian Professour, which was the best Verse in Virgill, she answered, or rather the Devill out of her.

Discite justitiam moniti, & non temnere divos.

Be warn'd to learn right, and obey the gods.

Manlius, first Book by the relation of Phil. Melanch.

139. Na Wildernesse of the Countrey of Tingut the voices of Devils and spirits are heard, who call those by their own names who are walking alone, or else wandring aside from their company, and feigns

feigns the voices of their companions, and so misleading them out of their way, he hurries them into destructions gulph, sometimes a consort of musicall instruments are heard, but more oftner the puise of Drums. Munsters Cosmograph. Book 5:

Here was a certain Citizen of Erphord that for some years together kept a Crow in his house, and when he saw any silent
or sorrowfull, he used these words after a jesting manner; O my
Crow, what makes thee so sad, what thinkest thou of? To which, beyond
all expectation, the Crow, or the Devill in it, clearly, and with a
lively voice, recited a Verse out of the 77. Psalm, I have thought of
old, and I have had etermity in my mind, and thus the Devill spoke
out of the Crow, Caspar Goldm. in his Book of Miracles.

Heronimus Cardanus told his Father that there appeared seven spirits which did dispute with him about divers wonderfull things, and did enucleate and unmask hidden mysteries that were before unknown out of the Manuscript writings of Averros, of Physicians principles.

IN the raign of Trajan, a Crow, but rather the Devill out of the Grow, began to speak with humane voice, and cryed out of the Capitol in Greek, sau watra naxue, omnia belle so habebunt, i.e. All things shall be well; from whence came that distick of an unknown Authour.

Tarpeio quondam confedit culmine cornins, Est bene non potuis dicere, dixit Brit.

Englished thus,

A Chough did from Tarpela's sop foretell; Though things now are not, yet they finall be well.

A Most certain argument to prove that those men are possessed is, they speak those tongues which they never learnt; sodin saith, there was one whose name was Samuel, being but twelve years of age in the Village of wantelet ad Land, he was the Son of a Noble man. Lord of the Land, who was possessed of the Devilla Month after his Mothers death, and grievously vexed and bufferted, also the Devill had power over his body, and if any one would withdraw the boy, he did retract him again by violence, his father would not have him exorcised (for Religion's sake which he protessed). And whether or no he was freed from it, the twelsth or thirteenth year he was past, in which the woman of Vervinens was possessed by an evill spirit, but she had an exorcism I know not: which History I passe over, because it was related in diverse books, which are now printed. Italy and Spain abounds with such domining those can

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speak Greek and Latine, and other tongues which they never learnt (or which is more likely, the Devill speaks in them); for if at any sime that Woman of Vervinensis had put out her tongue a great length, the spirit then spoke most Eloquently. Melandhon reports that he law a woman in Saxony that was possessed, who could neither read nor write, yet did speak Greek and Latine, and Prophefic of that cruell war in Saxony, faying; Great mifery fball come upon this Country, and Famine upon this people. Fernelim, in his book of the fecret causes of things, tells, that he faw a possessed Boy speak. ing Greek, for all that he knew no letters. Hippocrates, in his Book De Sacro morbo, thought it to be the falling ficknesse, but some afserwards in Greek did accurately note the difference; For those who were posseded spoke divers languages, and prophesied, which could not be observed in those who had the falling sicknesse.

- Nithe reign of Argyropolis Emperour of Rome in the Thracian Province at the bottome of the Fountain of Curena, there was a miferable dolefull noise heard, mixed with howlings and lamentations not onely for once or twice, but continually dayes and nights from March to July. And when some came to see the place from whence the voice was heard, there was another howling thwarted them. . 5 . 2 I suppose this miracle did foretell the slaughter of the Romans in Coclofyria. Cedrenus.
- Alligraphus, a reverend man of Alexandria, going out of his 145. house in the night time, at midnight he saw brazen statues speaking with a loud voice, that Mauritius the Emperour of Constantinople was flain, together with his children at Byzantium; going forth in the morning, he related it to Augustulus, who warned him not to tell it to any, and prescribing a day, in the ninth day, there came a Messenger declaring the death of Mauritius. Then Augustulus did publish to the people the Devills Prophecy. Paul. Diacon. Book 17. of Romane History; and Nicephorus, Book 18. Chap. 41.
- e thet thele men are possessed Ireanse 3d Captain of the Jens, and High Priest, when 146. be had deputed his two fons, Aristobulus and Antigoniu to the fiege of Samaria, and the Samaritans having implored help of Antioche Cyziceniu, it was reported that in the very same day in which his fons had entred battell with Cyzicenus, the High Priest being slone in the Temple, heard a voice that mentioned the new gotten rictory of station by his fons, which he by and by going forth pubdished to the people, and a while after his Oracle came certainly toipaste. Josephus Book 1 g. chap. 18,
- ich the woman Hen the Romans in a great battell with the Tarquirians fent a way L. Junius Brutus Confull, but in the follow-147. ing night, fuch an affrightment feized upon the Enemies, The Tarquinians and the Vejentes in filent troops returned home as conquer'd

quer'd men. The report is, that in the next night after the battell out of the next wood (which Livy calls Arfia, and Dyonifius faid it was a Holy wood) a loud voice was heard whether it was the voice of a Faune or Silvaine it could not be refolved, which happened more then once in the Hetrufian war, which prodigy did so affright the enemies that they yielded themselves as conquer'd, Sabellicus Book 7. Ennead 2. Valerius Book 1. chap. 8.

In that day which Cafar fought with Pompey at Pharsalia, C. Cornelius of Patavia, being Augur, when he had taken augury, at the first sight suddenly turning to those that were by him; said, now the businesse is done, now the men begin their work, and trying his augury the second time, he with a loud voice cryed out; O Casar, Thou overcomest, they that stood about him, admiring at the thing he took the Crown from off his head, and swore he would not put it on again untill the businesse made his art believed or credited. Livius and Plutarch in Casar and Pliny, saith, there such a noise came when two armies were fighting one against the other to the augurs sitting on the Patavian Mountains, being bold to affirm by that, either the world would be dissolved quickly, or Casar was sighting with Pompey. Sabellicus Book 7. Ennead. 6. out of the 15th Book of Gellius chap. 18.

Hen Antonius fell from Domitius, and a great war was expected in Germany, the City being affrighted, and the people of themselves without any other author, dispersed the same of the victory, and a report going throughout Rome that Antonius was killed, and that no part of his army was left alive, it was so really believed that a great part of the Magistrates sacrificed. But when the Authour of the rumour was sought out, but none appeared, but the news was put off from one to another, every one clearing themselves of it, and being as it were labrynthed, and plunged in a vast Ocean, they could not make it appear from what original or Fountain it proceeded, the same of which quickly overspread the City. But a Messenger and letters meeting Domitian in his journey, leading out the Legions to war, intimating victory, so that one day was the day of Trophyes and of Fame too, in places distant more then two thousand five hundred Miles. Plutarchus in

Solipatra a woman of Alexandrina, at a certain time being amongst her acquaintance, and a disputation arising about the Soul, she was wrapt by a certain sury suddenly, she seemed as though her voice was taken away, and was for a while dumb, by and by she began to cry out, My Cozen Philometor being transported in a Charriot, is now ore-turn'd in a thorny place, and bath burt his elbow and his bands are wounded, and a certain man complaining, the thing was a while after known which confirmed the truth. Eunapius in Ade-sio.

Emilio.

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149.

- Hamus an Egyptian Pilot, fayling to Rome late at night near the 151. Echinad Islands, night being far spent, heard the voice of an unknown Author, which cal'd him by his own name: they that were in the ship were all amazed, and when it called the third time he answered; then saith the voice, When thou comest into the next Island, the voice being heard as if it were on the foredeck. Thamus being aftonished, and religiously given, obeyed its commands, and immediately after it had given its precepts, fuch howling, mourning, and lamentations was heard in the Ayre, that all there abouts was almost dead with fear. The news quickly arrived at Rome, and Tiberius Cafar commanded Thames to be brought before him, and examined, that he might know the truth of it; the Augures and High Priests consulting about it, they answered, Pana perhaps was born of Mercury and Penelope. Plutarch relates this in his book of Oracles, which Oracles then were made dumb, in which place although we may acknowledge the subtily of Satan, and the Devill being busied about bringing the death of Christ into question, and to mock it by such a fiction, except he would by Pans death infer that mens Souls after death should be destroyed, or annihilated.
- Onobazus the King of the Adiabenians, his firname was Barles, 152. VI being in love with Helens lifter, married her, and of berhad Monobazm, and other children of other wives. At the last lying with his wife big with child, and laying his hand upon his wives belly, he thought he heard a certain voice bidding him to take off his hand from her belly, left he should oppresse her young; which as it was begun with divine providence, foir was likely to have a prosperous end. He was affrighted with this voice, and shewed the thing instantly to his wife, and he called the Son Izatch that was born at that birth; And by reason of this prediction he made him Heyre to the Kingdome. But he together with his mother embracing the Jewish Religion, restored Artabarm the King, again to the Parthian Kingdome, and fortunately fought against the Arabians and Parthians in the 55. year of his age and 24. of his reign, he died and left the Kingdome to his Brother Monobazus. Ex Joseph. Book 20. chap. 2.
- I Constantinopolitan Tower, in which it was foretold him that he should dye. At what time the walls of the Palace was builded, in the night season a certain man failing on the Sea, cryed out after this manner: O Emperour, thou makest up thy walls, and although thou raisest them up to Heaven, whilst that which is within is evill, the City may be easily taken: He that spoke those things, was a long time and very much sought after, but never could be found out, the wall was sinished, he perished that same day that he had the keyes delivered by him that had the businesse committed to him. Cedrenu.

When

When Opicinus Cacia Novaria, being very thoughtfull or Melancholly, walked alone in his house at noon-tide, he heard something call him by his name, but saw no Man, and afterwards said, wouldst thou be willing that thy Son should dye? To whom he answered, (having no time to consider of it) he would, but afterwards coming to himself, quickly denyed that which he had affented to, and was very forry for the cruelty of the prodigy; therefore within three dayes his son John Baptist having no more, fell sick, and two dayes after dyed. Fulgosus, Book 1. chap. 4.

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Before Nerves death, there was a confused murmure mixed with laughter, and a tumult in the Theater with great mourning was heard when no man was there. In Albania it rained bloud, and both the dores of Mauseolus (in which were the Tombs of the Casars, he being the last of that stock) and the dores of his bed of their own accord flew open, out of which there was heard a voice calling Nerv to him. Xiphilinus ex Dione.

155.

M. Antonius Majoragius reported that in the Moneth of Aprill there was heard, in Eupilus Lake, a found, or voice crying after this lori, Ob, ob, ob, ob; The first part of which had a Musicians song, the latter part of the voice had their brief, and in those years, nor in any other, were there ever a more plentifull encrease of Wine, Wheat, and other things. Cardane Book 15. chap. 85. de verum Varietate.

156.

There appeared to Hircann the Captain of the Jens, and being also High Priest, a certain sight, which enquired about his successour, being carefull of Aristobulus and Antigonus his eldest, which he loved above all their other brethren. But when Godhad shewed the picture of Alexander, the youngest sorrowfull that he should be successefull and prosperous in all his proceedings, commanded that he should be brought out of Galilee, less he should be in any capacity of having the Kingdome after him, but the event made the Oracle be believed, for he was possessed of the Kingdome after Aristobulus who before had slain Antigonus, and killed the other brother that withstood him, but the other that was contented with a private life hehonoured, Josephu, Book 13. chap. 29.

157.

Efore Camillus's banishment M. Cedicitim a vulgar person declared, or gave it out, that in the night before he was called out of his way (which they call the new way) by a loud voice and looking back, and seeing no man, he heard a voice greater then a mans, which spoke thus to him ? Go to M. Cedicitius, and tell the Tribunitian Souldiers, betimes in the morning, they may expess the French within a few dayes, The Tribunes despited and laughed at those relations. A little after this came Camillus's distresse, and the Invasion of the Exerch, Plutarch, in Camillozet Sabellicus, book 9. Ennead. 3.

- Teurgus hapned to come to Olympia, and was a spectator of the games there: it is reported that this befell him, viz. that there was a voice like the voice of a man behind him rebuking him and wondring at him why he did not stir up his Citizens to celebrate that solemnity, he turned himself about, and finding no man that spoke to him, then he was perswaded it was a divine voice, and gathered Iphitus and his companions to himself, and made a great feast by which the solemnity became much more remarkable. Plutarchus in Lycurgo.
- 160. Asius Cheres, captain of the Guard, with some others, made the Court, he heard a voice from among the multitude, commanding him to perfect their designes, the Gods being their assistants. At first he suspected that their plot was betrayed by some of the Conspirators, but asterwards he perceived, that he was incited thereunto, either by some that knew it, or by an Oracle from God. On the 3d day therefore they slew Caius Circensis. Josephus, lib. 19.cap. 1.
- Pertharis, King Arithpertus his Son, who being banished by Grimoaldus, and in his banishment failing into Britain, was warn'd by an unknown poice, that Grimoaldus being dead by Phleabotomy, he should seek for his fathers Kingdome. Whereat being moved, though he knew not the Authour, yet returning into dealy, within three Moneths after the death of Grimoaldus, he was made King of the Lambards. Platina in Dono.
- taking Ship at Hercules his Haven, whither he went on foor, this founded in his cars: Mancinus, flay. He being affrighted herewith, turn'd his journy, and went unto Genos; and when he had there shipped himself, a huge great Snake appeared to him, and presently vanishe out of fight. He being conquer'd by the Numantes, yielded basely. Valerius Max. lib. 1. sap. 6.
- I I Emy the third being Emperour, kept the Feast of Pentecost at the City Ments in Almaine. Where arose a dissertion between the servants of the Archbishop of Mogun, and the servants of Abhat Fuld, about their hire. They went from words to blows, and fighting with Swords, they polluted the Temple with mans bloud. The Bishops running to them, brake off this bloudy battle, and again purged the Temple. The sumult being afterwards pacified, when they sang. Thou hast made this day glorious. The Devilleurs heard to cry aloud through the Temple. I have made this day quarrelsome. The Emperour ansated at this strange noise, endeavoured to force away the Devill by giving many Alms, and he trims self with his Nobles, distributed to the poor those dainties which

were

were provided for his own Court. Nauclerus, Volumine 2. Genevatione 36.

THen (Rome being pillaged and undone by a home bred 164. conspiracy) Constant the Emperour had remained fix years in Sieily, he died at Sarogafa a City thereof, in a Bath called Daphne. For one Andrew went with him into the Bath, and killed the Emperour by throwing down a Veffel on his head as he was wiping him. Conftans his death was known in the City the same day he died by a voice coming forth out of the Ayre. Zonaras & Cedremu.

Dodin faith of Confantinus, who is accounted amongst the skill-Diullest workmen of the Mettal-Artin France, and is the most famous in all the Kingdome. I have heard his comrades, when blowing a long time, no hope or likelihood of any good appeared, ask advice from the Devill, if they did right, and might accomplish what they defired: Buthe replyed in one word, Travaillez, take the pains; the blooms being animated with this, blew fo firongly that they brought all to nothing; and they would fill have blowen if Conftantine had not told them this was the Devills usual custome, to answer doubtfully : But that word, Take the pains, imployed that Alchymy should be laid aside, and he should fall to some labour, and honest Art or science commodious to get a living: he is a mad man, that thinks Gold can fo quickly be made, in making whereof nature spends more then a thousand

Souldier gave a Horse to his kinsman, that when he died, he should fell him, and give the Money to the poor. He fold the Horse and kept the Money to himself. Thirty dayes after, his Soul returning; (Is was the Devill) faith, Thirty dayes have I bin tormented in Hell ; but thou, who gavest not to the poor what I had thee, Shutt go thither to day, and I Shall be translated from thence into Paradife. The very same day the Devils spatcht him away, and 12. dayes after his carcafe was found in an exceeding high Mountain. Vincentiny lib, 24, cap, 8.

Effor Boethise in his 8th Book of the Histories of Scot. relates, that in a small Village of Scotland scarce 14. Miles distant from Abordene, there was a very beautifull young man made open complaine before the Governous of Aberdene, that he was many Months molefled and troubled with a fhe Devill, (as they call it) the handionach that ever he faw, and finally when the dores were thut the came to him by night, and by her fair speeches forc't him to embrace her: when twas almost day, she went away making no noise, and trying many wayes, he could by no means be freed from that so great and base vexation. A prudent and devout Bishop commands the young man immediately to go to some other place, and according

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according to the Christian Religion to conform himself to prayer, and fasting, more zealously then he used to do, hereby he thought the Devill would be put to slight from him, when he saw him so intent upon all good works. Upon this wholesome counsell sollowed good successe: Which when the youth had religiously performed, within sew dayes after he was clearly delivered from these Hobgoblins. So the He-Devill did no longer trouble the Woman of Navete, after her consession, and holy Communion which accompany prayer and fasting. Legitur in vita Divi Bernbardi, Vierw, 1th. 4. cap. 27.

A Certain Maid in Burgus possess with Melancholly, acknowledged that she was haunted with Vergilius his Ghost, having for a long while conjured against it; which we may the more easily believe, because she was a plain girl, very sincere, and one who never went abroad; Conjuration not at all prevailing, a Physician gave her at first some artificial Medicines, then some others to strengthen her, and so she was restored. Vierus, lib. 4. c. 23. de prastigius Damonum.

Hilippus Wesselich Coloniensis, A Monk of the Abbey called Knechtenstein an upright and pure person about the year 1550; was milerably and fundry wayes torrured by a Ghoft, which brought back again the lean Abbot, dead many years before, Sometimes he was carried under the roof of the house, sometimes he was thrust between the rafters over the Bell, oftentimes he was on a fudden conveyed through the wall. On a time he was found, his body being laid over a pond, and his head lying upon the land. At the last, our comes the Ghost, relating the cause of his long and manifold trouble; to wit, that this was that Abbot Mathias Durensis, so many years buried, who tortured him because he had so exactly drawn, as 'twere to the life, the Virgin Maries picture, and had not answered the costs and labours of Novefiamus the Limner, who thereby suffered much damage. This was true, Hercupon he added the manner how he might be absolved, viz. that this crime could not be expiated, not he by any means freed, unlesse for Religions sake this Phillip would travail into some parts of Germany (whom for his integrity the Devill thought to be a fit instrument for his sports) and three Mastes were read to projurt his liberty, viz, de Trinit, de Domin, and de Temp. The Divines of Colony consulted to satisfy his request, and the rest of the Monks defired the same of their Abbot Gerard Strailgen Morfenf. who thought that Phillip was rather to be converted into another opinion by founder doctrine, and therp reproof, that relying on God the Father of all mercy with a lively Faith, and Christ our onely Saviour, he might flourly contemn the impostures of the Devill, and rell that Ghost returning back, that he was not under his jurifdiction, that he lived under the rule of others, and therefore her could not observe his commands. Which being done, The Ghost replyed:

replyed: Tell the Deputy, for he hoped he would confirm his purpose. Whereupon the Abbot, when he perceived the Devill to persevere, and the Monk not confidently enough to resist his illusions, instructed him again, carefully admonishing him to repent, and not to be so prone to hearken to the sleights of the Devill: but if he continued to hear those spirits, as formerly, he threatned most severely to whip him, and heavily to beat him. Hereupon the Ghost seeing his endeavours to be vain, by reason of the Abbots constancy, and Phillips mind more elevated with suff in God against the fraudulent and destructive policies of the Devill, never came again, but went some where else. Vierm, Lib. 4. cap. 29.

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Ntonim Surquetus Knight, of the most Noble order of the Garter, and likewife a Counfellour, left beaund hima Son, which was bale born, who afterwards married a wife at Brugas. This woman within a while after the was married, was lamentably tormented by an evill genius, infomuch that whicherfoever the went, though in the midft of good and hareft Matrons, the was inatcht out of their company, and hal'd out of one Chamber into another, and oftentimes conveyed away, fometimes into this hole, fometimes into that, notwithstanding all that were present did with all reluctancy and might endeavour to hold her fast ; yet all this was without any great harm, or prejudice to her body. Every body believed, and were perswaded that this befell to her by a drab, that envied her Husband, with whom formerly the was in love withall, for he was indeed (as I may fo fay) another Nareiffus. In this interim the was with child, neverthelesse was she thus ill-handled. Her time of delivery being at hand, when there was but one onely woman with her, and the fent away the fervant to call the Midwife, this Harlot feemed to come in unto her, and performed the Midwifes office for her. She for very grief and trouble of mind fwounded away: when the came to her felt, the felt that the was delivered of her burden: but the child appeared not; every body exceedingly wondring at it. But the day after, it happened that when the awaked, the found the Babe by her in the Bed, swadled up, which the often luckled. But not long after, when the was alleep, the Infant was taken away from her, and never afterwards found. They faid, (I know not what) Papers with Magick notes were found in the dore-lock. Historiam recenset Vierus, Lib. 2. cap. 48. de praftig. Demon.

A Religious maid whose name was Judith, was by the Devill most cruelly writhed with Convulsion fits, and her jaws clarg together so, that she could not eat; her tongue also sometimes was so restrained that she could not speak, but made a most hideous and dreadfull noise. Idem, lib. 3, cap. 13.

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- A Certain Country Priest living at Durmeis, about Esmeiler, did confidently promise, that he would set at quiet a pretty young maid named Helena, which was haunted with a Devill, in a Village called Loes, scituated by Aldenhovia, some of his neighbouring Priests being convocated to this folemn fight; and strange wonder. At last the Devill told this Exorcist having for some while taken great pains to little or no purpose in disturbing him, that he must now defit, for about the glasse which was fer to illustrate bim, were many of his co-partners, which would confirm him, This poor Priest giving credence to this father of lies, goes about by the glaffe to force them away, but when he perceived that he laboured in vain, being very angry, he brake out into this speech. If thou canst go out of one Christian into another, come forth out of her into me. To whom the Devill presently replyed; What need I tempt him, whom at the last day I am certain, is my proper right to enjoy. Afterwards being defirous to know what the Devills opinion was concerning the Masse, Johannes Sartorius Parochus in Leon, askt him in plain English, What this little maid instantly at the ringing of the Bell to Masse, was alwaies by him brought into the Temple. To this question he said, He could not prefently make his answer, but he would consider on it. Adus big celebratu, Anno 1559. circiter 17, Augusti. Vierm, lib. 4. cap. 21.de. præftigis Dæmonum,
- He Nuns of Ventetus that up close in the County of Horn. 173. were cruelly handled by an evill spirit. A poor woman in Lent time borrowed three Measures of Salt of the Virgins, and reflored almost twice as much about Easter. Here in the bed-chamber were found small white balls, as 'twere seeds pargetted over with Sugar, but being tafted, they were falt. In the same place they took notice of a Ghost walking there, and groaning, they heard also that many Virgins were called to arise, and to go with her to the fire advertifing them, that the was not well. If at any time they took the Chamberporto make water, it was by force taken from them, and they watered their bed. Sometimes they were haled by the feet out of their beds, and were tickled at the Soles of their Feet, that with overmuch laughter they were ready to dye. Some had pieces of flesh pul'd off, many had their legs, arms, and Faces writhed the contrary way. Some were fo tormented, though for fifty and odde dayes they eat nothing but Turnep Porrage withour bread, yet they spued up such abundance of black stuffe, like Ink it felf so sharp, that it took off the skin from their Mouth, Some were lifted up above a Mans height, and instantly thrown down again. When about 13, friends came to visit and comfort them that were fick, they fell down from the Table, not speaking a word nor sensible thereof; others lay as if they were dead with their legs and arms Croffe; one was lift up aloft, and although Tome standing by, strugled to save her with their hands, yet was she Inatcht

fnatcht away above their heads, and thrown down headlong again. Some went upon their toes, as if they had no feet, or at least no use of them. They climb'd Trees also like Cats, and came down again from them without any alteration of their body. It happened likewise, that the Governesse of the Monastery (which they call the Mother) in her perambulation, as she was discoursing with Margaret, Countess of Burens. was hurt on her thigh; The wound was black and blue, but was healed again. This cruelty continued evidently full three years, which afterwards they concealed. Vide Vierum. lib. 3. cap. 9.

Tor unlike these, did the religious Virgins undergo at Colonie, I when they were cloyster'd up in the Monastery called Nazareth; to whom yet this was added, That though they were for fome years before many and fundry wayes troubled, vexed, and perplexed by the devil; yet in the fixty fourth year, beside other Spetttrals often appearing in a terrible manner, they oftentimes fell flat downward, the lowest part of their body jogging up and down, as the manner is in the sports of Venus, their eyes being all the while thut, which afterwards they open'd to their thame, where being out of wind by their great pains taking, they took breath. One Gertrud gave a remedy to this disease, which in the 14th year of her age being included in a Monastery, merrily underwent these pastimes in her bed, though every night almost with a consecrated robe the endeavoured to chafe away her Lover that lay with her. Which sport, when another Maid that lay in the next bed heard, the trembled all over, and was tortur'd with strange kinds of convulfions; fometimes in the fit the was blind, and though the feem'd to be in her wits, yet the uttered divers things lightly, and defperately. So did many more beside her. Thus this fore spread by little and little like an infection, most of all when they did not first take good counsel. This said Paramour wrote to her Sweet-Heart dreadful Letters, afterwards found by Johannes Vierus, making diligent search in the same Colledge. Anno 1562, 25 Maii. Vierus lib. 3. cap. 11, de praftig. Demonum.

A Virgin of a very noble Family, being very much grieved, that the could not obtain the confent of her Parents and Friends to marry a young Man of a mean Extract, whom the most passionately loved; as the was walking in much perplexity, for the aversness of her relations therein, the Devil, in the shape of her Lover, met her, and perswaded her to go to the Nunnery of St. Bridget near Xansta. And being there, the ran mad, pranced about, bleated, roar'd, and at last was mounted up into the Ayr, and then strangled. This distemper grew as it were Epidemical, and infectious amongs the other Nuns; and at length, from one to another, it seifed upon a Child of the Keeper of the prison, whom he caught twice as he descended, and so saved him. Vierus lib. 3. cap. 9.

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- The Numes in Nessmont of Nessmann, for some years were haunted, by a spirir entring in the night-time into the dormitory or Bed-Chamber, as though he had a great company with him; he did seem to play most sweetly on the Harp, that he might allure the Nuns to dance, and then something like a dog leapt into the bed of one of them, whom they suspected therefore of unchastity. Vierus ibidem.
- There seen another honourable Colledge on the borders of the Coloniensian Province, where for the space of eight years, a Devill in the shape of a dog, ran all about in the day-time, lucking under the vestures of the religious Nuns, and did seem to shew by the outward motion of their garments, signs of unchast actions, taken lib. 3. cap. 9.
- He Numbes that were in the Kentorpian Monasterie near old 178. Mark, in the Earldom of Marchland, near Hammon, were gries voully tormented with strange Convulsion fits, they breathed out a very flinking breath in their fit, or a little after the affault of the fame, which did come upon them fomerimes once a day, - fometimes oftner, and at fothe times troubled them many hours together; the Maids were very lealible of the coming of the Convultion fies, and did often affirm afterwards, that they could difcern these shat flood by one from another, and could hear; but because of the convulsion of the tengue, they could not so well speak; some were cortured less then others; Burthis was almost common amongst them all. That when one of them was toffed, the test also should be laid into leveral beds, onely hearing a hurly-burly, that they might be vexed in the like miferable manner. The first that began to be tettured, was Anne Zemgun, who first complained of a pain of the left fide, or the fpleen, and was therefore thought to be troubled with the Falling-sicknesse, went to Ariola, who made her believe they were hurred by the Witchcraft at Elfa the Kamenfian Woman, which afterwards was burned alive with her Mother. Hence the Devil got some strength, and did not onely begin to torment them with divers kinds of Convulfions, but allo to provoke them to bite others, and one another, and that they might firike, and be born up, and cast down, without hurr, as feathers were, from whence they were supposed they had no power over themselves: And if they were withheld from bearing or firiting, their hearts aked; but if they were let alone, although they did hurt, firike, or bite themselves, yet they were sensible of no harm. And they chought it necessary, that each should tyrannize over their own bodies; And if at any time Anne did speak in her fit, she did it as chough another did both breathe it in and out; but in the interim the understood what the looke, but the forech being done, the urterly forget all her former words; neither did the mind ferioufly any thing that was either good or evil, but was as it were in a Lethargy

thargy, without sense, discretion, and judgment, or reason: If any religious man did speak to her, the seemed to be tortured by Saran; but if at any time other women did talk to her about their feminine sports, the was wonderfully taken with them; when they were exorcized, there gushed out of their mouthes a great deal of blood; All the Virgins were so afflicted by the Spirit, were unequally tormented by him, as he were a Serpent, under the fole of their feet, which burnt them as if it were scalding water: And although they were diverfly tormented, yet the stomach and nutrition did remain in them all alike. The Devil did speak often and much out of them that were the youngest, that were mad; to whom he appeared in a black form, in the shape of a black Cat, or Elfa Kamenfis, or of her mother, or brother; and it was fleightly belieyed, that they were so cruelly handled by them all; where in the the last place Anne did firmly purpose in her mind, not torreturn into the Monastery, where she was left by her Parents direction; and then the was not afflicted; But if at any time it chanced, that the had a Letter fent from the Abbatesse of that Monastery or Colledg, there was a great trembling and horrour that invaded her, and pofsessed her whole body, as though she were assaulted with the relaple of her former discase; but after the married a husband, withour any sense of her disease or affliction. Vierus lib. 3, cap. 10, de praftigue Damon.

Ohn Fernelius relates in his second Book of occult causes, That when a certain Man was travelling in Summer time, he was very dry in the night, and rifing out of his dream, and being awakened, and finding no drink, he by chance carched hold on some evil thing which he met; and commanding it, he perceived that his jawes were thut together as though by a hand, and was like to have been strangled: and when he was thus befreged and befet with this spirit, he thought he saw in the dark a great black Dogg, and feared to be devoured by it; who afterwards being reflored to his right wits again, did relate it all in order: Many judged, this man, by his pulse, and hear and roughness of his tongue, and by reason of too much watching, was meerly mad and distracted. The fame Author reports, That there was another young man, of a Knights Family, for tome few years by the shaking of his body, was judged to have the Convulsion firs; for sometimes he won fo move and fling his left arm, only, fometimes his right, fome times onely one finger, otherwhile a leg, and both at other times, and the trunck of his body with fuch swiftnesse, that being laid down, he could scarce be held in by four servants; But his head laid without being shaken or stirr'd at all; and he had his tongue and speech free, and was in his right mind and senses; yea, in the height of his Convulsions, he was taken with it at least ten eimes every day, but was well in the intervals, but fomething worn out by pain. It might have been deemed truly the Falling-fickness, if it had brought madness and stupidity with it; there were the most skilfull

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skilfull Physicians consulted with about it, and they did think it was a Convultion, near bordering on the Epilepfie, rogether with a-mailignant and venomous vapous that did beat against the backbone, out of which the vapour came, which did flow into those nerves, which are fprigg'd from the back-bone into the joynts all about, but not into the brain; this cause being taken for granted. that it might be removed, they ministred to him divers glysters and ftrong purgations of all forts, and Cupping-glasses were fastened to the roots of the nerves, nourithing things, owntments, plainers, which first were for purgation, after for strengthening, to drive away this malignane and poylonous humours; thele doing him lietle good, they procured him sweating in Baths and in washes, in the juice of the Ebeene Tree of Guadara, which did as little help hich, becapie all of us ftrayed far from the knowledg of the truth; for being first taken with it, in the third moneth a certain devill, being the author of all this mischief, did betray himself with a voice. and in uncouch words and phrases, and semences, as well Latin and Greek, although the afflicted party was ignorant of the Greek tongue; he did derect many fecrets of Physitians, that he had circomvented them with much danger, and that they had by their fruitlesse Medicines almost throaked his body. And as often as the father came to vifit his afflicted fon, he going a great way out of fight, cryed out, Drive away this which is coming to him ar wrest the chain from his neck. For by this you may know, that the French Knights wore gold chains, in which the Image of St. Michael did hang : the subtile devil did feign, that he feared the Image of St. Michael, that he might more evidently deceive thate that food by: As though he feared the picture of any Saint, when he feared not Christ the expresselmage of God, whom he was bold to assault, yea, and to tempt. Furthermore, being asked, Who he was ? or by what power he might be removed? he faid, That he had many receptacles, within which he lay hid, and could quietly go to other riod strawns in a

He Town of Schiltach in Germany the 14th of the Ides of April, which day was the very Thursday before Easter, in the year internoficur Lord Christ, 1533.) was burned, being fet on fire by ayWitch, as Erafmus Roterdamus relates from the authority of Hen-Glarcanus; as alfo Cardanus in bis 19, book de fubsilitate; The Bevil made a noise, and gave a histing fign or watch-word from a certain place in one of the houses. The Officer of the Town thinkinglit to be a thief, went to fearth the place, but found nothing, hopany body & but prefendy in another and higher room, the fame weife was heard, whither also the Officer went to catch the Thief (for foothe) but when he found no body there neither, but heard the fame voyce upon the chimney top, it presently struck into his mind, ther it was a Spectrall, and he bid his fervahre be of good courage. There were presently two Priests fent for, who when they had wied their skill in exercisms, were thus answered; That he was he Delivilia:

vil indeed. And when they asked him, What he did there? He faid, he would burn the Town. And when the Priests threatoed him, he told them, he valued not their threatnings; for one of them was a Whotemaster, and they were both Thieves. Presently after he took a girle, with whom he had had familiarity for sourceen years, (when in the interim she came to confession, and received the Eucharist every year once, and who had communicated but that very day) and having carried her in the Ayr, set her upon the very top of a chimney, and delivering her a pot, commanded her to turn it; which whilest she did, the Town was burned to the ground in no more than an hours space.

A Courtier of the Kings, in a Speech he made at wittemberg in the year, 1538. concerning good and bad Angels, makes mention of a certain Maid possest by the Devil, for whom when prayers were made in the Church, the Devil ceased his attempts, and made as if he had wholly left her, that by this deceit he might make her away before publique prayers were made for her. For when as they had remitted their care of her, whilest she went to the River to wash her hands, she was drowned sooner than could be imagined.

N the year, 1536, at Franckford at Meadra, there was a Maid, being the daughter of Marcus the Fisherman, that was taken with a pain in the head, and by a phrensie, one Georgin a Kulisch, a Citizen, pitying her condition, took her into his house; at length, when the was possessed of the Devil, the did very wonderful feats, what loever the fingred, whether it was a cloath, any bodies breaft, beard, head, she snatched at it, and afterwards she got the Coyn that was used in that Country, and forthwith throwing it into her mouth, the chewed and did eat it; And the did take away money which was held fast in their hands, at which they admired greatly. Sometimes of her own accord the offered the moneys unto them; the often did swallow Needles that the snatcht up, and spake in the idiome and dialect of High Germany, which the was not used to, and also contrary to the propriety of her own language; neither was it easie to comprize in words, or in an enchiridion, what was prodigiously performed and acted by her: Wherefore they did enquire of Doctor Martin Luber, What was to be done to her in that condition? Who answered, That she was to be brought to hear godly Sermons, and there to be interceded for, with constant ardent prayers poured out to God: And they following Luther's counsel, brought her to Church, where publikely she did often contradictive Minister that was preaching the Word. Burat the laft, by the Divine grace, the prayers of the Church being heard, the was freed from Satan, and restored to health; neither did there any of that madnesse or demonsical disease trouble her after, but was freed from the dominion of Satan, and whole both in body and mind, and after faithfully did ferve the Citizens of Franck-

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ford: The most Prudent Senate of that Common-Wealth did command this Prodigy to be published, Anno 1538.

A Nno 1559, not far from Joachims Valleys, there was a Smith had a daughter excelled in modesty and honesty, being diligently conversant in exercises of Piety, (by Divine permission) the was fer upon by Satan about Lent-time, oftentimes the divel rook her, and threw her upon the ground, as if the had been vexed with the Falling-sickness; Which thing troubled her Parents so, that they fought counsel of them that prophesic of future things, by a Pythonick or divellish spirit. By reason of the wickednesse of her parents, the Devil afterwards boasted, that his power was so confirmed and encreased: About Easter Satan began to speak in the Virgin with a humane voice, and often appeared in the form of a Cuckow, of a Crow, of Hornets, and other Birds, and did imitate their voice in every reforce; he spoke divers wonderfull things in Virgin, which would be too great a work to mention them now : And there came a great concourse of people to the Maid; many strangers did come out of severall places to see this wonder, and heard Satan speaking our of the Virgin; whereupon many out of a holy zeal did provoke him by words, and undauntedly did hear him answering. In the mean time, the young woman pariently did endure the croffe, and joyned her prayers uncessantly with the prayers of the Church; and as often as the did call upon the Name of Christ, and requested to be freed from that evil one, by whom the was oppressed; by and by the Devil did rage upon her with more outragious fury, her eyes were swelled, bunching out, her tongue was twined out of her mouth like as a limber twig, and was extended to the longitude of a mans hand; her head was writhen and screwed unto her back, and in a fad and horrible manner Satan did torment her, there was not any intermission of her fits: If any had enquired how she did, or how the case stood with her? The answered, her affliction, as by her senses she perceived, seemed as though the even now were flicked in the bottom of a River to be drowned; but by the coming of Religious men, the deemed the was fnarched our of the jawes of death. All the Neighbouring Priests and Preachers of the Gospel daily came to her, who talking with the Virgin, the Devil with great derision answered; And as often as there was any mention made of Christ, he did divert into some filthy and frothy fable. And being demanded, how he entred into her? answered, In a draught of Ale, in the form of a fly; for it was two years that he had vexed her, ere ever the came to a found mind: her Parents going to a Witch, was the cause why the Devil had the more power over her. A certain Man, one Hel lias Hirsch, singular for piety in that Country, did watch with the Virgin almost whole Nights, and by his prayers strive against Satan, upon whom he raged with opprobrious terms, and all the contumelies he could; and as often as he was about to come forth out of his house, the evil spirit foretold, saying, Behold, this facrilegious

legious Helias comes again to afflict the. This holy and godly man, by the power of Gods Word, did oppose him, and frequently using the Name of Jesus Christ, drove the Devil to new outrages, as the madnesse of a Dæmoniack was heard afar off: Sometimes the Devil speaking to Helias, said, Ohe, dance with me, either go before, or follow, as thou pleasest. To which things Helias replyed, Let thy Dance lead thee into the bottom of Hell. The Devil anfwered, Go thy waies, now thou shalt fee dances. These words being uttered, he roared and bellowed, and by and by entring into a stove, he appeared in the shape of a Cart and Dogg; these with wonderful leaping did lead the Dance, and at last vanquished: He played many pranks of this kind: Two dayes after Trinity-Sunday the holy Priest did set upon the Devil again, enquiring of him by what means or power he had possessed her? by the command of God, faith he, from whom I am fent, that I might torment the boby, but I cannot hurt her foul; that I might give notice to Men, that they should abstain from pride, usury, gluttony, and other fins of that nature; and although it be fore against my will to promulgate these things, yet I am commanded by God, and forced to do it: At the last day I know, that I shall have more Touls then God himself will have. To which the Minister of the Word of Schlackwaldensis replyed, Thou lyest, faith he, O facrilegious Wretch, for if finners shall repent, they shall have falvation; but the eternall God at the day of Judgment, will thrust thee and thy companions into Hell fire. Why didft thou banish thy felf out of Heaven, when God had created thee a glotious Angel. My Seat was not fixed fure there, faith he, Thou mayelf as well spare labour, for I am not ignorant, how carefull thou wast for this Margaret, ( so he called the Virgin, whose name was Anne) and at whitsoutide made prayers publickly to God for her. I have done so, answered the Minister, and I will not give over to do so yet, untill we precipitare and cast thee headlong hence into hell by our prayers: these things said, he asked him, Was not thou also sent to afflict 3063 What then, faith he? oh that now I had the like power given, that I might scatter the pestilence. And this conflict did last near two tours: Amongst other things, the Minister said, Behold, thou that hast been the chiefest and beautifullest of creatures, and the vertex of the Creation, veils thy felf under the ugly mask of a bog, or other unclean bealt. O good Prieft, answered the Devil, for often I am metamorphofed into a Hare, and am the daintieft dish for great Men, Wherefore going now from hence, the Priest asked him, whither he would go? Some few daies being past, the Pious Priest brought out the Maid, and there in a great Congregation of people they did pray to God, and praifed him with Hymnes and Pfalms, and as often as Jefus Christ was named, the Devil did rage with a bellowing and hideous noise, as though a ruine was threatned to feize on all things: These things performed, they went away. When the Maid was brought back from the Temple, the Devil roared with his voice as a warlike Trumper, faying, Little doth it profit

profit you to remove me from this place; for truly, eight of my companions shall now depart hence. At length, the Minister of the Word of Schlackenmaldensis, together with ten other Ministers were called: John Matthefius ient two Deacons out of the Valleys, and from morning untill noon, there was great zeal and study in the company, of praying, finging, and reading of the Scriptures: this done, they went to dinner: After they had dined, there came the Minister of the Gospel of Schlackenwaldensis, bringing with him the Governour of the Castle of Prague: there was present a great company of Men, with one accord finging praises to, and calling upon Jesus Christ, and with ardent zeal pouring out their supplications to God, that they might be heard; and then the Devil was cast out, and flew out of the window like a swarm of flies: But before he went out, he defired of the girle, that he might but remain in one part of her body, in the nail of her finger, and at the last, to be but in one hair; but every one of these was denyed to him, Furthermore, being about to go out of her, he spoke after this fort; All ye contemners of the Word, Ministry, and Sacraments, all ye that are addicted to Usury and Gluttony, are mine body and Soul; and namely, he warned and admonished the Friest of Schlackenwalden. fis, that he should call the Citizens that belonged to his Church, to repensance; for God thirsts after our salvation, and therefore the Devil was compelled even against his will to warn men to repen-When Saran was cast out, the Maid was carried into her father's house, and in her right mind, being refreshed in her Soul and body by the blood of Jesus Christ: and having her sound judgment and right wits again, the earnestly commended her self to the Ministers of the Church, to be remembred in their publique prayers. Fincelius, in his third Book of Miracles;

N the Year 1567, in Trantenan, a City of Bohemia, there was a

certain Man, who did so gather up Riches, and erect famous Buildings, and was fo fortunate in all his enterprises, that every one admired at him; at length he fell into a sicknesse, and dyed thereof, and was very honourably buried: But a little while after his death and burial, his body (or rather a Devill, who by his diabolical power carried his body all about) did clasp and embrace very many men to straitly, that many of them dyed; yet some of those recovered again, who all with one consent confessed, that they were thus beelipped and hugg'd by this rich man, being in the Same habit that they had feen him when he was alive : Therefore the Governour of that place, that this Spellrum might be laid and repressed, commanded the body of that man to be digged up, and the grave opened; and although he had layn in the ground for the space of 20 weeks, yet he was not rotten, but was as fat and plump, as young and well nourished bodies use to be; the body was delivered to the hangman then, who carried it away unto the place where

> malefactors used to receive their punishment; he cut off his head with an ax, and when the body was wrapt up, he took out the

> > heart

heart and cut it in pieces, there guihed blood out of his body, just as though one alive had been to suffer condign punishment; therefore the hangman threw the body into the fire, being tyed head to feet, and burnt it, a great multitude of men standing by.

Les rim Coloniensis writes in his dialogue, of a Priests daughter that was much tormented by a wicked spirit, and was man; her father was counselled to do after this manner. That he should fend his daughter beyond the River Rhene, and by that means the Devil departed from her; but he did so beat her tather, that about three dayes after, he dyed.

185.

Here are, faith Bodinus, in Spain, Italy, and especially Germany, that are possessed with the Devil for ten or twenty years, that they cannot be driven away; fo there were found fome boyes of Amsterdam; in the year 1556, who were possessed 30 years, and the Devils could not be driven away by any Exorcism. That also was a fign that happened to those that are bewitched, because they did vomit faw-dust, small pieces of glasse, hair, needles, and other fuch things, which usually happened or befell to such that were enchanted or bewitched. It is recorded, That in the year 1554, by a Benedialine Monk of Rome, (whom Cardinal Gondius, the Bithop of Paris had brought thither) 80 girles and women were pofsessed, and had exorcisms, but nothing could be done for fix moneths. To one that asked the Devil, why he did so possesse those milerable girles, he gave this answer, That he was sent from those Jews that took grievously, that those whose greatest part belonged to the Jewish Nation were baptized, which is believed to be spoken by the Devil; because he supposed for thought Theatinus the Pope was about to die, to whom he was an enemy.

186.

John Mierus in his 5th book, and 14. chap. tells of a girl that was possessed, which he saw in Germany, and that the Devil gave this answer to an Exorcist, telling him, That there was need that the Maid should make a religious profession to Marcodurus, a Town in Germany, and at the third time falling upon her knees, and celebrating the Masse upon the Altar of St. Anne, she should be cured; so it came to passe, that the girle was freed, and foretold her of such a sign of her freedom to come roward the end of the Masse; This done, can the bod of the Masse, the Maid and the Priest saw a white splendid Image, and then she was freed from the demonaical spirits and the land and the analysis and the same and the same

187.

I dere was a Moman of Menilim Dammatinus, the Lady Roffe by name, who from the eighth year of her age, began to be bound by an evil spirit to a Tree, or to the foot of a bed, or to a manger in the stable, one hand tyed to another by a rope, or a hair of a mares tail, or with star, and that with such swiftnesses, that in the twinkling of an eye the Devil would have done it, and vanish away. In the

190.

the year 1552, the Virgin was brought to Paris, Doctor Picardus and other Divines spent all their Arts to free her, but nothing took effect. Hollerim Medicus a Physician, laughing at them, said, she was troubled with the disease Melancholly, but afterwards when he saw the wonder in a great multitude with his own eyes, and seeing the maiden standing between two or three women to cry out, and by and by to see her hands so bound as they could not be loose ned, and that the bands had need to be cut, he acknowledged that it was the evill spirit. This appeared to no man, onely the Virgin beheld a white cloud when the spirit drew near to bind her, Sylvula, of Wondersull Histories, and of Magicall and disbolicall Witchcrasts, and of divers of the Devills delusions.

Pollonius being in India with the Brashman-Philosophers, reports that he saw very strange wonders; he said that these Philosophers at their pleasure could make it sair and soul weather, bring tempests, or make calms, and could prepare feasts with all, the Vessels sitting for them (yea, he saith that they did it in his prefence) when there was none to be seen, who make ready the banquet, or waited in setting on, and taking offiche dishes. And moreover he said that when they pleased they could make earthquakes the same he assemble that he saw among a the Gymnosophists in Atheopia, who made the trees bend themselves to the ground, and speak. Fulgosus ex Philosophists.

Hereare divers Families in Africa which do by their voice onely, bewirch those who shey immoderately praise, Phing 7th Book, cap. 2. ex Ifigone and Nymphrodoro, hence came the cu-Some amongst us (which A state, 20.fed; Probl. 34. withefforthithat being about to praise any thing, we make this Preface, left our words should be to our detriment, as God shall fave it. Gellius 9th Book, 4. chap. Higenme adds, that there are things of the fathe has ture among the Triballians and Illyrians, who by their fight Bestisch and kill fome upon whom they look long, especially with angry eyes, yea one may perceive mischief in their eyes, And 'bis bore remarkable that they have two Apples in each eye, Apollowides reported there were divers women in Sombia of this fore, which were called Bythya. And there are a kind of people in Augustalled The bians, and many other of the like nature, whole marks he faith are thele, in one eye they have a double Pupilla, in the other the picture of a Horse, and moreover that they cannot fink, mar are burthened with any garments. Damon relates a fort of people called Pharmaria ans in Ethiopia, not much unlike to thefe, whose sweat brings zottennesse to those bodies which they touch, and there are worth which every where infect wish their fight, having double eyes, br pupilla's in them; Ciem alfo is the Authous of it, and Pliny in his 7. Book 2. chap. Nears, tells of a people of Sciubia (who are the greatest enchanters) that they Mem morphose themselves from men into Wolves, Herodatus, in Book, 4. bluov live Code of a fe an to god

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Rhodus

Hoden being first named Ophinsa, afterwards Telehinis, in that the Telehines inhabited the Island, some call them Wizzards, and say, that they are Inchanters, and that they sprinkle the water of Styx's lake upon living Creatures and plants, on purpose to destroy them; and as Diodorus saith, 5th book, 12. chap. they can cause clouds, showers of rain, hail, snow, and change their proper shapes when they will, &c. Strabo 14 book.

191.

IN the Ephefian Letters, there is mention made of those, who with wonderful facility, as by a divine inspiration, attained to what they defired; for they report at Ephefus, there are divers Notes, and magical voices, by the using of which they are victorious in every businesle, as Diogenianus, Eustachius reports by those Letters, That there were divers words like to riddles, having no coherence, written in the feet, girdle, and crown of Diana. Suidas addes, In the Olympian games, there was one Milefius fet in the Ephefian wreftling-Ring, and was able to do nothing in the conflict, because that Ephefim had some Ephesian characters written on his ankle. Which being together, was marked, the letters being taken away, and Ephefine that had tyred out thirty, now laid down himself, vide Erasmus But that there were many of the Ephefians that were conjurers, may be gathered out of, that many of them were converted by the Apostles Sermons, and burnt their magical Books, being of great value; for the Devils power was great in that place, because the Idol of Diana was fet up there, Ad. 19.

192.

When the Goths were travelled out of Scandinavia, they marched to Scythia; Philimer their King did retain many of their magicall Women in prison, as Jordan Gothu writes in that history; which fort of women, the King accounted most pernitious, and by his proclamation banished them into Wildernesses, lest they should kill the Souldiers by poysons, or weaken their strength, being driven away for a long while, they wandred about the Woods incessuously, committing themselves unto the Embracements of their Incubus spirits; from hence they report, that the Lunes, a cruel generation of men came, which used no humane language, but a certain Image of speech. Bonsinim second Book, Dec. 1.

192.

The Northern Bothnici, Zappi, and Finnones, are excellent Magitians; also the Biarmi, who live under the Pole, they assume what shape they will; also they know what is done in the other World by their friends or enemies. Olaus book 1. chap. 1. and book 2. chap. 18.

194.

Charoling att

IT is reported, that Zoroaftres, the King of the Ballrians, found our 195. the Art of Magick, and hath written a hundred thousand of verfes upon them (as Pliny witnesseth); Some would have this King to be Mizrain the fon of Cham, others fay he was not fo; he flourished above eight hundred years before the Trojan War, which was in Abraham's time; But he as we read in Clements Itinerary, being willing to contemplate God, and much given to Aftronomy, and minding the Stars, did strike out some sparks out of the Stars, that the rude multitude might be assonished at the miracle. At the last, being angry at that spirit which he often did frequent, among & a great company of his disciples, as though he were a friend of the gods, was hurried away to Heaven in a charior of lightning. Wherefore his name after his death, was Zoroa Ares, as much as to lay, A living Star; he lived in the time of King Nines, with whom he fought, and foregold when he was dying, that if they should keep his ashes, their Kingdom should not be destroyed. Suidus.

He report went, that Perfes and Lite, two brethren, ruled both at one time; this in Pantus, the other in Touries, both of them being of a truculent and lavage disposition; Hecate forung from Perfes, nothing inferious in eruelty and immanity to her father; which while the was a Vingin, afed to shoot dares (as the cultome was then); But her greater fludy was to make poylons; fome auribute the invention of Henbane to her, and was accustomed to experience the nature and Arength of poisons upon firangers; within a fhort space the attempted to kill her father by her poylon, and thereby unravell'd the clew of his life, by whole death the got the Kingdom; at Taurica the exected a Tomple to Diena, at whose Altar she offered, strangers, whithersoever they came, from Sea or by Land, the did enach, that they thould be facrificed, and by this means the thought her fame would be spread in all Countries. Afterwards the married her Uncle, unto whom the brought forth Circes, Medea, and Egialeum; Circes was infructed in her mothers ares, and the didule the herball and poisons; She added other things by her own invention: The Virgin was married to the King of the Sarmatarians, and by her enchanements kill'd the King, and was possessed of the Kingdom; whom because for a time the did tyrannically abuse, and cruelly handle the Nations that were under her, they expelled the Kingdom. After which, the with a small company of Women, was reported to keep a deferted Island in the Ocean; but the likelier report is, that the came into Italy, and refled in the Latian Promontory: then that Iland from her inhabiting there, got the name of (weei. Medea difdained not domesticall Arts, yet endeavoured to know the medicinall use of herbs, and to be skill'd in the dialect and number of magical verses, but was of a far milder disposition, then either her Mother or Sister were, (who were infamous for their truculency

and cruelty) as well with much areas favour, which the had much with her father; She freed itrangers destinated for flaughter. At length being inspected by her father, she flew to the Temple of the Sun placed on the Sea-shore: the Argonautes coming by night from Taurica into Poosus, themed the cause of their coming unto Medea, the did sell them of the imminent danger that was likely to befall them from her tather, and told them of his crueky to ftrangers, admonished them to beware and take heed: Counsel being taken, Medea promised to get a helper, to bring to perfection the proposed combate: She did engage her felt by oath to Jason, to be his Wife as long as she lived. Then the Argonautes by night leaving their keepers in the Temple, went with Medea to get the Golden Fleece, and by her Artsmake Lean, Jason's father, being an old man, turn young again, and delivered Pelias, Jason's Uncle, from being flain by his daughters, and lived ten years with Jason at Corinth. But when the faw Glaucen or Creufa, the daughter of Creon the Corinthians King, to be preferred before her, the covering her anger, fent a coat, being poyloned, to the new married Princesse for a Present; as foon as the had put it on, the fuddenly burned like fire, and by the like destruction, Creen and his Queen perished: She openly slew the lons which the had by Jason, Jason dyed for grief, the flew to the Thebans, there she cuted Hercules of his madnesse, and from thence being heaved into the Ayr by Dragons, the flew to A hens, and married Egem, &c. Thus faith Diodorm, book 4.chap. 3. Ovid 7. Metamorph & Sabellic.

Aferis farthing, is a proverb; Pafes is of a fost nature, and by Magick has overcome all mortals; so that by inchantments they prepared a sumptuous supper, and servitors; she had a farthing mintedor made by her, with which she could buy what she would of them that sold anything, and would give it them, and when she pleased it would come to her again: Suidas Appian the Grammarian remembers her likewise.

May think, that Pythagoras was a Magitian, and skilled in those divellish Arts; for when he had by his magicall whilpering, bewitched an Eagle that slew muttering over him, he brought it to him that he might make it tame, and forthwith it was made gentle. Pythagoras, saith Ammonius, shewed his golden thigh at the Olympick games, and used to talk with an Eagle.

Simon Samaritanus, as Ambrofius in Hexameron, and Clemens Pontifex high Priest restifie, in his Itinerary, besides his various and wonderfull Arts by which he contended with the Apossle, he often appeared, sometimes in one thape, sometimes in another, and was seen to some lost with wings like a bird, a great way, therefore being born up by his magical Arts, and by the Devils help, he did so extreamly mock and bewitch the Romans, that of trimes he 197.

198.

199.

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made himself a god; and they made a Statue between the two bridges, superscribing this title, To Simon, the holy God; he bragg'd, that by many unspeakable conjurations, he could call up the ghost of an innocent boy to affift him, and by that he could make it to do whatloever he commanded to be done; for the truth is, he was familiar with the Devil, which he called the foul of the boy, that he might cautioully cover the pretence of his divinity. Vierus book 1. chap. 16. ex Clem. lib. 2. Recog.

- 200. Here was a certain Man in Galeotide, that by his words could drive away diseases, and could expell unseasonable weather, and barrennesse, and poverty, with his facrifices, and cause mutations, and give reasons for getting Riches; they report, that he was inticed into Creet, by the rewards of Minos, that he might find out that strange death of Glaucus. Suidas.
- Polionim Tyanem the Philosopher, the fon of Apollonim, his mo-201. ther being big with child, faw the Devil thanding by her, who fild, he was him whom she carried in her womb viz. Egyptian Proteus; hence he was accounted the fon of Proteus; he flourished under Claudius, Caius, and Nero, untill Nero's reign, in which he dyed; he was filent for five years after the Pythagorean manner; afterwards he went into Egypt, thence to Babylon to the Magirians, from thence he went to the Arabians; and out of all these places hegethered notable delusions; Suidas Philostratus has written his life; cunning Satan, by the deceits of this Impostor, would have brought the Miracles of Christ into question, and would oppose him as his Antagonist; Of which Magnus Anastasius the Bishop of Theopolis thus writes: In some places unto this day, the acts of Apollonius stands, and has their efficacy, some of them good for the driving evil spirits from bealts; others to restrain the inordinate excursions of the mind, and to expell those things which endamage men; neither did the Devil do such and such things when he was alive, but also when he was dead, and went along with him to his tomb, and by his name onely did great wonders, to deceive poor ignorant men, which easily after this manner are deceived. What shall I say of the magick of Manethon, who was so expert and artificiall in these divellish arts, that he openly derided and laughed at Apollonius, as not being right instructed in his mystery; for, saith he, he ought by his meer words to do what he pleases, (as I do) not to use any operations or means to it. Cedrenus in his historical Compendium.
- C'Edecim a Jewish Physitian, made magical places before the DEmperour Ludovicus, and other Princes, he devoured men, together with their horses and arms, and gulphed up a load of Hay, with horses and Cart and all; he cut off the head and feet of divers men, & did put them with their blood into a bason, he flew through the Ayr, hallowing like a hunter, and the like pranks he play-

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ed, Chronicon Hirfaugiense; and at lait he killed Charls Calvus (or the balld) the King with poison.

I T is reported in the family of the Earls of the Andegavenfum, from whence Henry the second, King of England, spring, there was a Princess, a notable Maga and a Witch, who was constrained to worship and reverence the Eucharist, who suddenly slew out of the windows of the Temple, and was never heard of after. Polydor 13, book.

203.

A frangled a boy and devoured him; and when the was wracked for her cruelty, the faid, She was perfuaded by the infernal gods, that if the had facrificed a boy three or four times, the might do whatfoever the would; Therefore the was bitterly tormed, being laid upon the wheels crofte or latticewife, and to her bones were broken, and the dyed acruel and linguing death, Artenus history, Mediolan & Sect. writes, that in his time this happened.

204.

John Fernelim relates in his first Book of Occult causes, that he saw a certain man, who by the strength of his words could cause divers sights to be in a glasse, and those things which he commanded either in writing or in expresse Images, were so lively imprinted, that they might quickly and easily be discerned by those that sate by, yea, and there were holy words heard, but sithily bespattered with obscene terms; and after this fort they call upon the powers of the Elements, and strange uncouth names of the Princes of the East, West, North, and South, Varius book 2. chap. 7. of the Devils deceits.

205.

Acim Cardanus, the Father of Jeremy Cardanus, as he said, had an aeriall devill to be his samiliar for a long time, who a long while used Conjuration, and it gave him true answers, but when he had shaken it off, it returned him salse answers, he was eight and twenty years a Conjurer, but he was freed from his samiliar about five years; but whilst he retained the spirit, it was very profitable to him, neither did it alwayes come alone (although tor the most part it did) but sometimes it came wielt its companions. Cardane, of the variety of things, 36. Book chap. 39.

206.

Ames Jodeci de rofa Cartriems, cartied a Ring about with him in which he thought the Devill was syed by exorcisms, and he did speak for five dayes rogether at the least, and did confolt with it about strange things, and diseases, and the manner of enting them. At the last being bound, and condemned to banishment, finit his ring in a publique place, and a great company looking on, was benised and brokeris pieces with the bearing of an Iron hammer bysalic Chancolles Dwa, at Arabenia, 14. July, in the year

year 1548. Vierus, Book 5. chap. 1. of the delusions of Devils.

208. IN the year of our Lord 1546. The daughter of John Vemerus a Citizen of Eslingensis whole name was Margaret, was so swelled by the pains of her belly, that the bigneffe of her belly almost clouded her face, and did seem to be ten palms in circumference, the faid that there were creatures of divers forts was fed in her belly, when in the mean time the feigned to be recreated, and refreshed by sweet odours and delicate sauces, those that stood about her Bed, heard a crowing of Cocks, cackling of Hens, a gagling of Geefe, barking of Dogs, bleating of Sheep, grunting of Hogs, lowing of Cattle, and neighing of Hotfes. There came out of her fide worms and Serpents of a wonderfull bigneffe, about a hundred and fifty. Many Physitians and Surgeons were enquired of, and amongst them Leo bartes Fuchfius Tubingenfis archiatrus. At length came the Physicians of Charls the 5th Emperour, and Ferdinand, and the Hungarian King, accompanied by some of the Nobles, neither found they any thing false or counterfeit. When the difease had almost endured for the space of four years, and her pains did feem to encrease more and more, the Magistrate of Estingensis sent his Physitian, together with three Surgeons, and a Nurse, that they might open the belly of the maid: they tyed her with thongs, they found her belly finely moulded up as with hands very artificially stuffed with pillows, with divers arches, by which the roundnesse of her belly was expressed; the Virgin being uncovered, had a very beautifull body, her belly was brought into Court, and referved in the place of Anathematism. The Mother of this daughter was a Witch, and being examined upon the rack confessed that by Satans counsell, and for gain she had done thus, and her neck being first broken, the was publickly burned, and the daughter having holes boared thorow her knees with a hot Iron was condemned to perpetual imprisonment. Lycosthenes, in his prodigies.

In Creet there was one Moses that went about almost a whole year stirring up the Jews being about to draw them through the Sea, no etherwise then Moses of old performed. Those Jews gathered up all that they could. At the appointed day, he drew forth the miscrable people, a great multitude of men and Women going with him; the salse Prophet brought them unto a steep place, and there sheweth them a promontory unto the Sea, and persuaded them to leap into the Ocean that they might swim to him being on the other side. And afterwards he promised that they should have a safe journey: Most of them leapt in, being bewitched by his large promises, but some were drowned, and perished in the waters, others were drawn out of the waves by Fishermen coming that way by chance; but many of them sollowed him, excepting those that

210.

212.

narrowly escaped, who returned to the rest of their company, and did tell of the danger and destruction that others suffered. In the mean while when these things were transacted, the false Prophet vanished; therefore they were not much out of their way, who judged him to be an evill spirit, who by Gods permission did delude that pittifull multitude and destroyed many. Socrat. 7. Book 38. chap.

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Apollonius, did tell his name, Parents, manners, and what sever happened to him, as if he had been present at all. Philostratus.

WHen the Antiochians desired of Apollonius Antiocheno that he would turn away the Earthquake by which they were afflicted, sighing, he writ thus in his Tables. We to thee, O mi-ferable City, because thou shalt be levelled eeven with the ground by many Earthquakes, and the River of Orontes shall mash thee to its banks. Cedrenus.

Jamblicus returned from his facrifices into City talking with his Schollers, and by and by fastning his eyes a while upon the ground, saith he, Let us go another way, because not far from hence lies a dead carcase: Some of his Schollers followed him. But others, amongst whom £desius, going fotward in their journey, they mer the Cats who had buried the dead carcase. Eunapius.

Ovarus the King of Norvegia had so much skill in the art of divination, that he could foresee whatsoever was attempted againgst him in Saxony, which was above a hundred German miles off. Olaus Magnus, Book 3. chap. 13.

T is related that the Magicians, by no law vindicate adulteries, but by a fiction, as a young graft being thrust through a Frogs guts, and fastned by the Husband in his Wives slowers, then it will cause his Wife to loath adultery, and be affected by its itk-somenesse, which they take for granted. Not much unlike that which Aristotle writes, in the Phasian River at Colchos there is a Mushroom, whose branch being lopped off by a maid, cast into his wives bed, will cause her not to love any other man. Alexander, book 4. chap. 1.

Philometor began to fall in love with Sosipater, Eustathias's Widow, a most beautifull and prudent Woman, he was her Cozen, who that he might enjoy her, used Magicall Verses, A great Sophister busied about his Religious Rites, made her that she should not be married to him. Eunapius, in Ledesso.

215.

- Rata Regneri the wife of a Dane, a Champion, being a Witch 216. who made a feast of three Wood-Snakes, not hurtfull to the body, nor destructive to the mind, the offered the white part of the messe made of the white Serpent, to Ericus her step-child, but the black part diftinguish'd by red marks, made of the two other, the tendred to her Son Rollerus. Ericus tasting of the messe to his preservation, being a courteous Man, turned the platter from one fide to the other, faying, Thus as it wonteth to be in al flory, to be cast from the hinder deck to the fore-deck; but afterwards he did car, and obtained the knowledge of all things, in an admirable manner so that he could understand the language of birds and beafts, Crata knowing her errour, when the faw the inevitable providence of fate, the began onely to commend her Son Rollerus that he might suffer the fruit of that happy birth by that kind of mear to flow to his brother: This is that Ericus that deserved the name of Eloquent, and at the last he obtained the Kingdome. John Saxo Grammaticu, Book 5. of the History of the Danes.
  - Schrus Sethus, under Manuel Comnzenus the Emperour, did drew her into his love. Nicetas, 4th book of Histories.
- 218. C'Ajanu, the son of Simeon, who ruled over the Bulgarians, was so so expert in Magick, that as oft as he pleased he could turn himself into a Woolf, or any wild beast. Sigebert, in his Chronicle.
- Ome Italian women taking some kind of meats, will so lether-219. Dgize mens minds, that they may feem those things to them, as they are not; St. Austin hath recorded, that he heard this of Prastantius; and said, that Prastantim reported, that his father was made mad by such kind of inchanted meats as these women made, and quickly fell into a great fleep, and for many dayes together could not be made awake by any medicine: And he told, That in that time he had the picture of a horse, and alwayes bore corn: and he further added the time that he carried it, the place, and the manner how. The truth of which things being afterwards enquired after, he fairh, That it was found out, that a horse of that colour, which his father Prastantius did speak of, and in that place carrying corn, to which he faid, That it was a wonderfull thing, that women by their magical art, by giving meats, could make men think to do that to one being awake, to another being alleep, which without doubt there was no fuch thing : from whence in my judgment, that which is faid at one time of the Strigilian Women, is nothing elfe but a magical dream; although to others it may feem otherwise. Peradventure those metamorphosings which were caused by Circes, were like to these, although they give another account of an allegorical sense for them. The san e was shewed in an

Egyptian

Egyptian Maid, when the was transformed into a Mare; they brought her to St. Hillarion, who presently turned her into her tormer shape. To which the like may be said of a young man, who by magical women feemed to be turned into an Affe; of whom, when Peter Damianus did accurately dispute before Leo the high Prieft, he affirmed, it was the effect of Magick, and no hetion. Fulgofus book 8. chap. 11.

IN Prussia, Livonia, and Lituania, there is a great number of Witches, who at Christmus before night; laying the picture of a man in a certain place, they assume the Wolfs face, and go to the Countrey-mens houses in the Woods, and there fight; and drink off hogs-heads of Ale, kill cartel, and afterwards they count that place of the inhabitants divine; And if at any time there happen any mischiet, as a Wagon overthrown and cast into the Snow, they believe, that he that it belongs to, shall dye that year; as they have found many times by fad experience. Within Lituania, Samogetia, and Curio, there is a certain stone-wall standing, being the ruines of a certain Castle: At this, at an appointed time there meets 1000 of Wolves, and tryes their nimblenesse in leaping, and they that cannot leap over this wall, (as those that are far often cannot) they are beaten by their chief Governours: And, in the last place, it is constantly affirmed, that in this multitude there are the great Peers, and many of their Nobility. Claus illustrates it by many Examples, lib. 8.: cap. 45. &c. He affirms, That the Duke of Pruha did give no credit to such Witchcrafts, but caused a certain man, nor much skilled in Negromancy, to be imprisoned, till he should meramorphose himself into a Wolf; but when he saw he could bor, he caused him to be burnt, it broad tool

Ratiflaut, Prince of Bace, who fith founded tratiflavia, watred against Grezomifians Prince of Bohemia, his Nephew. They fay there was a woman there, that forerold her fon in law, that with d'for the fight, that thratiflant hould be killed in the battle, and the major part of the people should dye with him; but he being but a youth, might peradventure escape, if he would be advifed by here. She charg'd the young man, (that faid he would do whatever the commanded) to kill the first he me, withall, and to keep close both his ears in his pocket; presently making a crosse with his fword on the ground, between his horses forefeet, and kilfing it, he god upod his horfe, and haltened away ! Weatiflans being flamin the Gamp, called Thofins, the young man, that heatkened to his Mother in law fleathame fafe pobur found his Wife, Whiefi he intirely loybdokilled, without ears, and holes made in her breaft. Thus those ears which he had cut off from his enemy, in great amaze, he knew to be his Wifes. Eneas Silv. in Histor. Bohemia.

bred forth liquor on the fixtue by little and

220.

- Pollonius Thyaneus cured the blind, the lame, and those that were tormented with unclean spirits; he delivered the City Ephesus, that was infected with a grievous Plague, by shewing them an old beggar, which he commanded should be stoned by the people, who afterwards taking away the heap of stones, was found in the shape of a dog, whom himself affirmed to be a Devil.
- Some Examples of them, who by magicall enchantments concinued to the end in torments, recitat. Vierus lib. 4. cap. 10. de Damonum prastigus.
- Uffus, King of the Scots, was fick of an unknown disease; in the 224. night he Iwest very much, and in the day-time being more at ease, he took his rest. His body, like to one in a Consumption, was pined away with a lingring disease. His pulse was as before when he was in health, likewife his fenfes and appetite to meat ; His Physicians were in delpair of his recovery. In the interim, about that time arose a tumour, not known by what Author, That the King was poyloned by women, and that they in a Town of Moravia did practife the black art to destroy the King. Messengers were fent to make peace between Duffus the King, and the Inhabitants of Moravia, and being by night admitted into the Castle, are warned of the whole bufinefle by a Souldier, who fearcht out the whole matter from his ftrumpet, whose Mother was one of the Witches that poyfon'd him. Breaking therefore into their houses, they found one of the hagges having an Image of wax representing King Duffen, which was made by their hellish art, fastned on a woodden spit before an hot scorching fire canother was found muttering a charm, as he poured forth liquor on the statue by little and little. They being cast into prison, and questioned about the Impiety, they made answer, Whilest the image at the fire was scorching, King Duffus was in a sweat, but reciting the charm, he should be alwayes awake, and arthe melting of the wax, he should waste away, but it being utterly confumed, the King should instantly die. They were hired to do this wicked at by the chief Governours of Moravia. When the women were burnt, Deffu gave over (weating, and was reftored to his health, Heller Bouthus lib, 11. Historia Scotorum. vinning ; radangad ni and in mod otolongon
- 225. Itelfus, eihet Ruler of the Helfogiam did do deprive those of their eye-fight whom he pleased, that they neither could see houses, that were nigh unto them, he knew so well how to dimm their eyes with a cloudy mist. Olaus lib. 3. cap. 17. Septentrional.

- The Lappones and Finni in the Northern parts use to make short artificial javelins of lead, the length of ones singer, these they shoot at a distance towards them which they wish to be revenged of; who having a canker arising on their leg or arm, are with extremity of pain dead within 3. dayes after. Idem, ibidem.
- WHen Isabell, King Alphonsus the 11th his daughter, was given in marriage to Johannes Galeacius, Governour of the City Millain; Ludovicus Ssortia seeing her, his affection was so ardent towards her, that he desired her father to bestow her upon him to be his Wise; and on this manner he by his magick art brought it about, that Johannes Galeacius for many moneths was uncapable to perform the conjugall mysteries. Guicciardinus lib. 1.
- Pribagoras on a time was seen at Criton and Metapontus on the 228.
- A Pollonius Tyanem being kept in publique custody at the Palace, 229. And accused by Dometianus, vanished clear away out of his fight, and was the same day sound at Puteoli, whither he had sent his Comrade before, and charged him to wait for his coming thither. When this same man had a book in his hand at Tigilla, wherein his accusation was included, he did miraculously and strangely cause, that this book being open, could in no place be found written. Philostratus.
- Amblicus, a Philosopher of Syria, as he was praying, was lifted aloft from the ground more then cen cubits, his body and verture was changed into the colour of gold. Prayer being ended, he came again to his former effigies, and fell down to the ground; viz. these were the illusions of Magick-contemplations. Eunapim, in sim airs.
- T is reported by Olass in his History of the Northern folks, That Oddo Danicus, a grand Pyrate, rov'd up and down the deep Sea, without the help of a Ship, and did often, having enchanted a storm, overthrow his enemies Shippings, and was at last (being environ'd by an enemy of greater skill) drowned in a gulph, who by his sleight and cunning charms, did in former times use to dance on the top of the waters.

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- Thrius the Magitian brought Hadingus King of Denmark to nis own again, when he was most sadly deluded by the tricks of the Devil and Magitians, and far separated from his company, on horseback over a great part of the Sea, and Hadingus thorow some slits of his rocket under which he lay trembling, palpably saw his horse feet tread the waves, to his great admiration. Olaus lib.3. cap. 19.
- THespetion, the General of the Gymnosophista in Athiopia, by his incantations injoys. I an Elm Tree, that it should salute Apollonius, which the Tree did, with a very distinct voyce indeed, but something like a womans. Philostratus in vita Apollonie & Volatteranus, lip. 13. c. 8. Anthropol.
- Theorems the Magitian under Maximinus, by the power of magick made the Image of Jupiter to utter Oracles, by which the Citizens were incited to perfecute the Christians, and the Emperour was much efferated and exasperated against them. At last, Licinius having found out his tricks, punished him severely. Eusebin lib. 9, cap. 3. 6 11 lless and the power of the power o
- The Grammarian Appion, with the herb Cynocephalea (which in Egypt is called Ofinies, and prevails against all manner of Witchcrafts, but whosoever gathers it, dies presently) raised the ghost of Homer, that he might know of what Country and Parents he was descended. But never durit rell what answer he received. Plin. lib. 30. cap. 2.
- A Pollonius Traneus coming to the Tomb of Achilles, aver'd that the Ghost of Achilles in his old and known likenesse and posture prefented it self before him, and that thereupon the Sepulchre did a little tremble or move, and presently a young man appeared; as first about five cubits high, but in a short time, he became twelve in stature, and seemed handsomer than can be imagined. The youth ask't him some frivolous questions, and when he began to be somewhat too wanton and obscene; Apollonius perceived he was simpleyed by the Devill. He therefore forest the Devillato depart and when he was gone, a certain statue hard by in the likepesse of the said youth, sell to the ground. Philostratus.
- Jamblicus the Philosopher, tegether with his Schollars, went to Gadara to certain Baths, the best in all Syrias (or the Roman Empire) except onely those of Baja, to which no Baths could be compared: whilest they were washing there, there grew a dispute concerning these Baths amongst the young Gentlemen; Jamblicus smilling, commanded his pupills to inquire, of some of the men that astended the baths, of the names of the hot ones; but which

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were much more pleasant than the rest, and had been named particularly for a long time. They answer, they understand not the meaning of the names; but that one of them was called Amor, and the other Anterotes, The revenger of the Injuries of Lovers. He prefently touching the water with his hand, (for he fare perhaps upon the border of the Well, where the water overflowed and ran out) and mumbling over a few words, raifed one out of the bottome of the water very fair, and of a comely stature, with his hair as yellow as gold, with a pure white skin upon his back, who was in every thing like one that washed, or had been bathed. The young man being aftonished at the novity of the thing, he went to the other Fountain, and did the like there, calling out the other Amor, in every thing like the former; only that this had darker hair, and longer, hanging down along his neck. Both these familiars or rather Tutelars, came to Jamblicus, embracing and hugging him, as if he had been their own natural father, whom he restored to their former stations; and so having washt, returned from the Bath. Eunapius, in his life.

Then Basilim the Emperour dyed, his eldest son Constantinus dyed with him, he so passionately loved his father, that he would not live after him, but defired alwayes to fee him alive. There was a certain Monk called Theodorus, and firnamed Santabarinus, preferred to the Government in the Metropolis of the Enchaitee, who being a most just man, was in great favour with the King, and with whom the King converfed very familiarly, which, as one he observed to be very devout, and a great lover of the truth. He promised the King to shew him his son alive, sixting upon a horse under a green leavy shade. The foolish old man thought the Vision that the ministerof the Devil had deceived his eys with, had been his fon, and that he had embraced his fon, when he had nothing but a Phantasm; and so wholly relyed on the credit of this Monk, that he, in the conceit that his other fon was alive, brought the King into suspition of is son Leo, whom he had crowned and created King; infomurh, that he imprisoned him, and there tormented the poor innocent Prince a long while. Cuspinianus out of Zonara.

A Boy called Lotharingus, come of an honest stock, being corrupted by the evill example of his equals and companions, began to frequent Taverns and tipling-houses; all this while Gilbertus, a kinfman of Nozerenus, to whose care he was committed, knowing nothing of it. Mean while, a young man, (which proved proved afterwards the Devil in a man) he being drinking with his pot-companions, drew him aside, and promised him he would teach him, how by saying a certain verse, and some words which he could easily learn, he might have money at his pleasure; If in his name he would to his host reckon up a Symbol, and from his heart believe those things which were in the holy book by him written; nor would

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ever unfold the holy Bible. The youth promiting him all he defired', he told him the fum of his art therein; then taking the book in his left hand, holding it down with his fore and middle finger of his right hand, and muttering out the verse, (in the French tongue) braffe and copper fwims about, and gold leaps, and he shaked off his fingers 60 Crowns, the sum he defired. The Youth do s the like, as this his Infructor did before him, and with the like successe; but in great joy going home with the book, and being much taken with the novelty, opens it, that he might make another by it. In the middle there was a sphærical circle, like an Orb, divided with two straight diametrical lines crossewayes, upon which there was a picture drawn of a most dreadfull shape, horned, and every way like a Devil; on his right hand were two croffes that joyned together, on his left were the immodest parts, both of a man and a woman, most obscepely placed, opposite to each other. Presently, as he beheld these ugly spectacles, his eyes began to darken, and his head to grow light; and whitherfoever he went, he would look back ever and anon, verily believing some body followed him close at the heels. His Chamber fellow, a young man, who had observed this Prodigy, was examined about it, and confest all the businesse to his Tutor, at whose perswasion the papers were cast into the fire, where they remained a full half hour; without being toucht by the fire, (although the matter of them was to all appearance most combustible) to the very great terrour of the young man, and the amazement of all the flanders by. Cognatus, 1.8. Narrat.

- IN the time of Analasius the Emperour, the Bulgari, a people before that time unknown, inroded upon Illyrium and Thracia. Against whom certain Roman Captains, made a voyage with an Army; whom these Bulgari, using Magicall devices and stratagems, did baffle and destroy wholly, except a very sew that escaped. Cuspinianus.
- Sigebert King of France was conquer'd, his army destroyed, and nimfelt taken prisoner by a people called the Hunni, by reason of their inchantments they used against him. Gregor. Turon. lib. 4. cap. 28.
- Aquinus Prince of Norway being to fight against the Danes, by his inchantments so vexed his enemies, which were of a stupendious magnitude, that their heads were so sore beaten by the storms, that their eyes were even sore with wearinesse and lost their sight, insomuch that they received more detriment by the Elements than the E emy. The Biarmenses, a people very near the Artick Pole, sighting in the North with that most powerful King Regnerm, by their incantations rose a most violent storm against the Danes, and suddenly afterwards a most hot gleam insomuch that between these two extreams, the Enemy were both destroyed and conquered. Olaus, lib. 3. cap. 19.

Angrimus the Smedish Champion persecuting the wood Finni, of Tories, and in a conflict having put them to flight, cashing three stones behind their backs, they made them appear to the Enemy like so many Mountains, so that Angrimus seeing he was gul'd, recalled his forces from the pursuit thinking that by those great mountains their passage had been stopt. The very next day combatting with these same again, when they were not able to stand it out, throwing Snow upon the ground they made the appearance of a River; And so frighting the General of their Enemy with this vain shew of waters, they again escaped. But the third day when they saw their party begin to fail, they yielded themselves up into the Conquerours power. Olaus, lib. 5. cap. 15.

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He Magick vesture called Industrum Necessitatis amongst the Germans, Nathembt, was much efteemed of old, with which they used to arm themselves, and then they were shot-free, and weapon-free, and thereby defended from all manner of bodily barms, and enabled to undergo any hardthip whatfoever untoucht. This allo was used by women in childhed to procure easie and fate deliverance. Hence was it called the birt of necessity, because it was put on in the greatest necessities. Thus it was made. On Christmas day at night, maids of most known chastity, did in the Devils name, spin yarn out of the mud, weaved the same, and sewed it together. In the breast of it there were two heads sewed, of which that on the right fide had a long beard, covered as it were with a helmet, but that on the left fide was grim crowned, and like the Devil; on either side was a crosse made, in length it wrought from the neck down to the middle part of a Man, being compleat with fleeves, &c. Vierus writes in his fourth book, and 15.c. of the fleights of the Devils, That he fam one of them in the Poffestion of a very Noble person, left bim by his Grandfather, a Souldier, and a most fout man, and that they were very commonly ufed in times past, by Kings and Emperours.

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The Polonians in a battle they had with them at Legnicia in the year of our Lord, 1240. bore very hard upon the Tartars, and when they gave ground, profecuted the pursuit. There was in the very rear of the Tartarians, an Ensign whose Motto was onely the letter X and upon the spear of it there was the image of an ugly black long-bearded man. When as the Ensign-bearer did very much shake and waver this colour, it raised a very thick and black smoak. This cloud did not onely obscure the Tartars from the sight of the Polonians, but killed many of the Polonians with the stink of it. The Tartarians did this by some incantations they used, which as well as many other ariolations, and divinations they very much practise as well in war as upon other occasions, and do often make conjectures of suture events by the entrals of men. The Barbarians when they saw the Enemy in a fear, rallying and encouraging one

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another, they made a great impression upon them, and having disordered their ranks, made no small staughter; in which Pompo the leader of the Christians, with many of his valiant associates died. There was so great a massacre of the Christians that day, that the Barbarians having eur offall their car-rings, filled nine great sacks therewith. Cromeru, libro 8.

- A Cruel Warr happening between the Kings of the Danes and Suefie, in the year 1 563. It is written out of the Danes Caftles, That the Succian King when he was in his pomp and prosperity, carried four old Witches about with him, which by their enchanted verses did procure all the Victories to the Danes, that he could not do any hurt to his Enemy .; And these which were besieged by the Suesian King, were debilitated and made weak, and unfit for War, fothat they were glad to yield themselves captives: And although at first there was no credit given to the report, yet afterward one of these Witches was taken captive by a Souldier of Mounfieur Comitis, a Schwartzenburg Guntheri of the Duke's Army; and those things which she confessed to him, are written down; Afterwards there was found about the Wells, Springs, and Fenny grounds, a long thred extended out a great length, upon which were many woodden croffes and pictures, with ftrange characters deferibed on them. Vierus faith, That they grievoully offend against the manifest Commands of God, that they require such unlawfull means or helps from the Suefians; and the Danes they are afraid of those magical delusions, and divellish deceits and mockeries. Lib, 2. cap. 33. de Praftigiis Damon.
- 248, Myedocles Agrigeminus the Magitian, writes these things of himself;

Medicamenta qua et mala et senestutem propulsant,
Audies; tibi enim soli ego ista omnia conficiam,
Et sedabis indese sorum ventorum vires, qui in terram
Ruentes statibus, rura corrumpunt,
Et vici sim si voles, reduces ventos, adduces,
Et efficies ex imbre nigro tempestivam siccitatem
Hominibus, et efficies ex astiva siccitate,
Flumina sacunda quaque in astate spirant,
Et reduces ex Orco desunsti animam viri.

Ope now the labyrinth of thy mare-like ear,
And then strange Cures and Medicines thou shalt hear,
That will all evils and old age repell,
To thee alone I will this mystery tell;
And thou shalt hush the rumors of the wind,
Destruction's beefom when thou dost it find,
To sweep the Country with its poysonous breath,
And Dragon-like doth storm many to death:

And if thou wile that Lolus should bluster, Tis in thy power all the winds to muster. If black big-belly'd Clouds appear again, As though they would nothing afford but rain, Then thou shalt cause in them a barrennesse, And a great drought, and bring a great diffresse Upon poor mortals: and when th'Earth is dry, It shall be sleckt by tears of weeping eyes: But when it's parcht with Summers fultry weather, The foaming floods shall then all flow together, And quench its thirst; yea from black Plute's den, With Orpheus thus thou'lt fetch thy friend agen.

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When for a certain while the winds did fo vehemently blow and bluster at Etelia, that they hurt the grain, he gave order that Asses should be excoriated, or their skins should be pluckt off, and make bottles, and to be so far extended in the Promontory, that they might receive the wind; And he being affeep, was called xonvoinsuos, as if one should say, The stayer of the Winds. Suidus.

THere are a certain people amongst the Lydians, who are called Perfici, their Cities being Hierocafaria, and Hippapa; and in each City there are Temples very large, and Vaults in them, with Altars, upon these are ashes of a far different colour then our ashes are; A Magitian entring in here, covers his head with a gallant attire, where the wood is laid upon the Altar, and calls upon the name of his god, wholoever he be, but (reciting a heathenish verse out of a book) where he hath prayed, there shines forth a pure flame out of the wood, the fire being not firr'd. Paufanias, lib. 5. faith, he faw this himfelf.

Erodotus testifies, lib. 7. of Xerxes's Governours, that in a tem-I pest of three dayes, they lost four hundred Ships, untill the fourth day, that their Magitians Thety, and the Nereidians did allay the tempestuous winds by their sacrifices.

Aftabilis is the Phane of the Pensians Diana, where they say religious women go upon hot coals barefoot, and are not burnt, Strabo, lib. 12. Under the Mountain of Sorade, there is a City called Feronia; it is called by that name, from a goddeffe they had, which the bordering people thereabout worship very much. In the same place there stands a Temple, having a wonderfull kind of facrifice; For they that are inspired with the Deity, do walk upon burning coals with their naked feet: And therefore there comes a great multitude every year, as well by reason of the solemnity and celebration, as to fee the fight. Idem. lib. 5. 11 1991 enalder ver ender ende de la composite de la c

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- Tallim Hostilim the Roman King, in the imitation of Numa Pompilius, whilest he endeavoured to raise up Jupiter Elicim, was struck with lightning when the Palace took fire. Tussia, a vestall Virgin, being accused of incest as Kome, that the might be cleared of it, and her innocency and chastity might be discovered by her prayers, she drew water with a fieve; in the 609 year, after the City was burnt, Plinius, lib. 28, sap. 2.
- A Rmiplus, an Egyptian Magitian, in that War which the Romans had with the Quadi, when there was a cruell skirmish and battel, and the victory hanging in Equilibrio, they did not know who thould get the battle, by his magical Arts and Inchantments called upon that Mercury, who dwells in the Airy Region, and other spirits, and begged of these a great deal of pouring rain, and thereby did so affright the Quadi, that the Romans got the Victory. Dion Nicew in Amonino, & Suidan. Some attribute this to Julian the Chaldean.
- There was in old times a Northern people called Finni, that in times past did sell winds to Merchants, offering them three knots twisted by magicall cusning; the first knot being opened, they should have gentle winds, and soft gales; the second being untwined, they were to have somewhat more vehement winds; and the third knot being loosed, they should have tempestuous winds and storms. Olaus lib. 3. sap. 16.ex Sax. Grammar.
- IN the year of our Lord, 1462. Fordinand the King of the Neapo-255. litans, did befiege very closely the Marcos Town, being subjected under the Tower or Castle of the Draconian Mountain, scituated near the entrance of the Maßick Mountains, and by reason of the fearcity and want of water, he almost compell'd them to yield and furrender themselves; When the wicked Priests durst by their conjurations cause great showers, for there were found in the Townelmen who were belieged, who in the night-time deceiving the Cafiles Watches, thievously stole to the shore through rough and hard rocks, bringing with them the Image of Christ crucified on the Croffe, first with imprecations curing it, and profecuting it with Magicall Verfes; afterwards they fall into a frenzy, calling upon Heaven, Earth, and Sea, for & Tempelt. At what time thefe Priests, the wickedest and blasphemousest of all mankind, studied by their prophane arts to please the Souldiers persisting in their wicked rices and ceremonies, by which means (as it is reported) they procured rain, and an Affe being fer before the dores of their house, and they sung an Elegy, as though he were troubled in mind. Afterward the Sacrament was thrown into his mouth, the Afte making great moan, and lamenting, as though with funeral fongs; at length they buried him quick before the dores of the Temple, But therite or ceremony being fearce finished, the Sky began to be, clouded

clouded, and the Sca was begun also to be tempestuous, and the splendour of the noon day was eclipsed with darknesse, and now the Heavens began to shine with their stashing stery lightning; then all other light was obscured, Heaven and Earth trembsed with thunder, and Earthquakes, the poles of the Earth were aguish, the Trees that were cradicated and plucked up by the roots, they were blown about in the whirl-winds, the rocks that were cloven with lightning, filled the Ayre with clamorous noises, and there came such a deluge by this rain and storms, that the Cisterns and Conduits were not able to contain it, but the parched stones, and scorched Rocks did dissuft and spread about every where those showers, torrents, and Rivers which the storm brought; so that the King whose onely hope was to get the Town by want of rain was frustrated of his purpose, and returned to his old Castles at Savonia. Pontanum, lib. 9. belli Neapolitani.

Dutchesse of Clivensis near the high way, about forty two years since, there was a spirit that vexed travellers after divers tashions, beating them, throwing them from their horses, and overthrowing Waggons, neither was there ever any thing seen but the picture of a hand, they called it Eckerken, the Neighbours thereabout did attribute this wickednesse to the conjuration of a Witch. Wherefore a hand was facrificed to a Sybill Woman named Puiscops, who by right was a servant to the Earl of Montensis and at the last the hand being burnt, the grievance ceased. Vierim, lib. 5. cap. 2. de prastig. Damon.

Pelopsin an Olympick charriotter, got some spell or inchantment of Amphion, that the horses in that very plain might alwayes be troubled with an unaccustomed sury and terrour. Pausanias, lit. 6.

Drihagoras called a very cruel savage Bear, of a great bignesse who struck those that looked on him with fear, and fed and nourished him withhimself; he once with a low voice as though he were Conjuring in muttering and whilpering words, he charged him that he should have no living creatures; after that, the Bear going away, went into the Woods, and gathering her Whelps together, and with much faithfulneffe she (which is very rare in men) did perform that the was fworn to. Perhaps from hence (faid Augustine) came Pythagoricall nercomancy, by the numbers of Letters, and by the Moon. And it is certainly reported that Pythagoras faw an Oze near Tarentum, fpoiling the Fabacian Corn with his cating, as also by the trampling of his feet, as the Neatherd told him, he counselled the Oxe to spare the Corn. The Neatherds wife laughing, I (faith she) have not learnt Oxe-language, burthou seemest to be werst in that kind of learning, and therefore take my place: prefently Pythagoras bending himfelf to

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its ears, whispered some Magical words into them; and, that which is to be admired at, the most obedient Oxe, being willing to be taught of o e that was wifer then himself, not onely gave over tearing the Cornthen, but abstained from eating corn of that sort afterwards, and also was freed from his Neatherd, and was turned from a country rustical swain to a Citizen-peripatetick, and waxed old at Tarentum, and was ted by mens hands. Calim, lib. 19. cap. 1. A. L. Plutarchus in vita Numa. The same Pythagoras, as Aristotle saich, killed a Serpent in Etruria by biting, who destroyed others by biting. Apollonium in Mirabil. Historiis.

- A Pollonius Tyaneus going from Rome to Byazzitium by the Citizens leave, did expell out of that City, a great company of Serpents and Scorpions lest they should hurt any one, and did quell and represse the intemperate neighing of horses at the Randevouz of Princes. The same thing was requested of him when he came to Antioch, for when the Antiochians were vexed by Scorpions, and gnats, he made a brazen Serpent, and put it upon a pillar erected on the earth; he commanded the people to carry reeds in their hands, and run about the City striking and lashing with their reeds, and to cry out; Let the City be free from gnats: And by that means the Serpents and gnats were driven out of the City. Cedrenu.
- In the bigger India, there is a Province called Mashas, famous for pretious stones and pearls, for that Sea being very dangerous for Sea-Monsters, the Abrahimins their Magitians, who anciently were called Brachmans, by their daily witchcrast do so bewitch the great huge Whales, that they are able to hurt no body; but in the night-time they let them have their liberty, less there should be any occasion given to thieves to steal. M. Paulus Venetus. lib. 3. cap. 23. rer. Oriental.
- IN the Mart-Towns in Holland, as in Rotterdam and Scheidanus, 261. they chiefly live by fishing; those Inhabitants when they fayl out to catch Herring, they bring such plenty of fish home to Rotterdam, that loads whole Ships. These on a time, drew back their Nets loaded with stones to Scheidanus; which unexpected misfortune was quickly attributed to witchcraft: Wherefore they apprehended a woman, which without delay confessed, that she made it come to palle with her witchcrafts, and that the flew out of a hole of the window; She thewed them a hole of the same bignesse, which the could hardly thrust her finger in, and whilst they were laying in wait for fishes, she went to Sea in a Cockle-shell, Mosel Sculpitis called by the fishermen, and there passed over all that space untill the came to the place where the Herrings were, and there with her inchantments, made the Hersings depart that place, and the stayed in their room: this rumour being spread abroad, she was committed to the flames. Viersus lib. 5. cap. 8.

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They report that a certain man, one Psetus by name, that deferved the chief name for his skill in delutions and Magick, he by his inchantments did make a Banquet quickly to feem to be made ready, and furnished in all points; again, when he pleased he could make it to vanish, Suidas. Brachmanns could make ready Banquets of all kinds, and prepared Messes of meat to be set on the Table, when they could see no servitours that set them on. Phislostrain.

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It is related that Numa the Roman King, sometimes invited divers Citizens to a Banquet, and set homely fordid furniture, and a very sparing mean supper; but it being begun, there was a speech that he was familiar with a Goddesse, and instantly he let them see his house, was surnished with pretious cups, and the Tables were deckt with all gallantry and magnificent seasts. Plutar. in Numa.

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Villiam the Earl of Holland was Crowned by the instigation of the High Priest, being against Frederick 11. and Conrad. filim Aquisgraci Roman King, returned to his Colony, and there made a gallant feast to the Princes. In which it is reported that by the admirable art and skill of Albertus Magnus the Philosopher, the Trees did flourish in the depth of Winter, and the herbs did grow. It is said, that the Writers of that Age relate, that they saw him do this; for this deed it is said, that he had a great Farm given to him, with its appurtenances, in Trajesto, and to have built a Monastery. Cuspinianus.

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There is a Tradition, that Pythagoras did perform the Pythagorian foot by a Looking-glaffe; he writ something in blood in the Looking-glaffe, and quickly the Letters being turned against the Moon, being in the full, to him that stood at his back, shewed the perfect characters, as it were ingravened in the Moon. Cal. lib. 9. cap. 23. Antiq. lest, ex Suida in voce beflaxi ylun.

265.

A Puleiu lib. 1. de Asino aureo, bac scribit. At Athens, saith he, near and over against the Pacilean Porch, I have seen a young Chevalier plainly to have swallowed a sharp darr, pointed with a pile, and presently again without any reluctancy hide within his bowels a hunters lance made of a little stump, in which part it threatens destruction, and behold the iron of the Launce came out through his gut behind, and he being a fine sinnical boy tending to Mollicies, by his Serpentine windings did so dance, as if he had no bones to hinder him, and therefore was admired of all that saw him.

- P Hilumena, the harlot of Apelles the Heretick, did put in and take out of a little hole of a narrow glasse bottel, a great loaf of bread. D. Augustinum Sedecias the Jew, did devour and swallow up Souldiers with horse and arms, and a whole load of a Hay, and thew in the Air.
- N the reign of Andronicus Senior, the Emperour, and young Are 268. dronicus his Nephew, there were Magicians came out of Egypt to Byzantium, to shew their art: they did fasten upon a Platt of ground two or three main masts of a loadned and ballasted ship with ropes, left it should totter to and fro, or bend to either fide; atterwards they firetched one rope from the top of one mast to the top of another; furthermore, twifting and doubling another rope that winded to the ground, they made steps, or a ladder of cords, by which they did climb to the top; and when one of them went up to play their tricks of activity, he would stand on the bare top of the mast, now flinging out one foot, then another upwards, (as though he despised and spurn'd at Heaven) and then turning topsierurvy, his head inclining rowards the vertex of the Pole or Maft; at the last, falling on a suddain, one hand holding fast to the rope, and there he hung fwinging and turning about the rope, and whirling about rowards Heaven (being of a vertiginous brain) and towards earth, in a femi-moment just like a top, afterwards bending his leg, he caught hold of the rope with that, instead of his hand, and there he would be a Supine, viz. hang or lyc downwards, and would then circle and turn himself about after the former manner; By and by he would stand straight up on the rope, and taking in his hand bow and arrows, would aim and shoot at a white mark, that was put a great way off, and shoot so artificially and skilfully, as they that flood on the ground could do no better: And then again shutting his eyes, taking a boy in his arms, he would go up to a higher rope, and so would prance up and down from one rope to another; and one man did do all this.
  - But another that fate upon a horse, and spurring him in a race, and as the horse was running, would get upon the saddle, and stand right up on the top of it, and would sometimes with his legs being solded together, sit upon the horse's main, and on his forehead, and on his buttocks, and slying to and stro, as though he were a bird; and sometimes he would light off from his horse as he was running, and then catching hold on his tail, would leap upon him again, and was seen sitting on his saddle presently, and lighting and shifting from another side, or part of his saddle, he would turn himself under his belly, and presently ascend on the other side of the horse, and was carried by the horse, and when he did these things, he did not neglect to whip the horse to obtain the race, and these things did another of the Magitians. Another of them carrying a club about half a yard long on his shoulder, did

fo

to belabour that Veffel, being then full of liquor, that it lasted and was serviceable not long after. Another there was that fet a long fpear upon his head three fathoms long, and from the top downwards, the rope net-wife was folded, or stairs made by it, and a Boy did afcend to the top, sometimes shifting hands and feet untill he came to the spears top, and then he descended again, and he that carryed the spear on his head, walked all the while. Another would throw up on high a Globe, or a round ball of Glasse, and then when it was falling again, would catch it with the extreamest parts of his nails, and sometimes by his elbows, now one now another, but some that were not very expert, fell and perished. And whereas there were above forty came out from their country, almost twenty of them came to Byzantium, and they travelled all over, gathering a great deal of Money of the spectators, and some came for profit, some to shew their art for oftentation fake, Gregor. lib. 8.

Ichael Sicidites Magus, Manuel Comnenus being Emperour, who would not fuffer nor allow of fuch fights, which did effacinate the peoples eyes, but fent all these Divel's, companions to them which he would have banished; when he saw a little ship in in a large place of the Palace, in which ports and diffies were transported he by his magical verses caused the Marriner to be squeesed and crushed, and made him no sooner leave to strike and dash the ports together, then they were all resolved to dust: a little while after stroaking his beard, he began to lament, and the mist being pall, hedeplored himself, that he was so handled by some irefull diery; and being asked why he broke his ware in peices, he with much greif declared, that, being very busic rowing with his Qares, there was a horrible great Serpent, that extended it felf over the earthen Vessells, and that he faw it with staring eyes, as though it was ready to devoure him, and no fooner began to leave off rowing about, than that all the pots and platters were broken and crushed to pieces. This Magitian played another prank, something like this, for washing in a Bath, he began to quarrell and wrangle with them, by and by he went out of the Bath, a little after some others through fear and haste running out together, and treading upon one another, did leap out of a Channell, in which there was hor-water, and when they skipt ou of it, they were as black as Pitch, and they were thrown out of the Bath, and were foundly kickt. Nicetas 4.

Regory the 7th, as Cardinall Benno saith, that when he pleased, he could so shake and strike his sleeves, from whence fire, like sparks, would come out of them, and so deluding the eyes of the simple by those petty miracles, as a signe of his holinesse.

270

- X TIth the Offrogothians is a great lake or Gulph called Veter V having a pleafant, but a very long Island, which is as it were its Center, and contains two parish Churches in it; under one of which there is found to be a den or cavern with a convex hollow entrance, and of an unmeasureable unfathomed depth, into which some men out of a tympany-like oftentation descend with lighted torches, and long threds to fathome it, and find how deep it is, as did one Gilbert by name, and others, they met a famous Magitian, who was overcome and bound formerly there by his own Mafter Catillus, over whom he prefumed to domineer and infult, for his hands were tyed with a little sope, and certain Gotbilb and Ruthenien characters were enscribed on't, and so was cast down into this den by his mafter; Gilbert remained there being immoveable; divers did go into the cavern, not without great danger, to fee thefe strange enchantments. Afterwards the law forbad any to go down themselves, or perswade others to go down, under that perill that they were likely to undergo, viz. death, and fo the mouth of the den was stopt up with stones. Olaus Magnus, lib. 3. cap. 20.
- A Ntonius Heliogabalus wish his Magicall arts and enchantments, did Conjure up the departed Souls of Severius his father
  especially, and Commodus, and many others from out of Hell, who
  tell him of future things, he esteemed highly of Apollonius Cyaneus
  Coppadocion who flourished in the reign of Domitian, and honoured
  and praised him much, and took care that a monument should be
  made for him, because he was the greatest Conjurer. Dion an
  Xiphil.
- The potent Emperour Arrian, when he understood by Magicall fopperies who should reign after him, whose name should begin with Thets, he gave command that all those should be slain whose names began with that letter, as the Theodorans, Theodorans, Theodorans, and a certain valiant Man Theodosim coming out of Spain, his father who afterwards ruled Theodosis. Wherefore many being affrighted, anagramatized, and changed their names. It was given out that this divination was made by a Libanian Sophister Jamblicus by name, the Scholler of Proclus, when there was many killed, he commanded the executioners to enquire out the Authors of this divination, Jamblicus searing much the Princes cruelty, took a cup of poyson and dyed. Socrates, lib. 4, cap. 19. Sozomenus, lib. 6.

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Andronicus

A Ndronicus Comnenus Tyrannus did consult with one Seih a Magi-Asian, (naving his eyes put out by Manuel the Emperour) about his Successour and his private enemy that watched for him; Abour the beginning of September, the Devil shewed him in muddy waters the letter Sigma, and afterwards Jota; therefore Andronicus thought that these letters decyphered Ifaurus, to wit, Ifaccius Comnew, the Nephew of Manuel the Emperour, who coming out of Mauria, had appressed Cyprus by his tyranny. Much search about the businesse was there at that time; when the spirit with a great noise flickered in the water, within the exaltation of the croffe, answered, Therefore vain (saith Andronicus) is this Oracle; for how can Isaacius in so short a time come from Cyprus, and take my Kingdom from me ? And for this cause he sleighted such divinations and prophefies. But when one faid, Surely Ifaacius Angelus was dead, or elfe that Oracle would have been verified concerning him; and he faid further, That they imagine things that are afar off, and in the mean time neglect those things which are under their feet; and so he was incenfed against the diviners art, and puffing, fleighted Isaacius Angelus, as a tender foft pufillanimons fellow; by whom a while after, he was deprived of his Kingdom and life too. Nicetas, lib. 2.

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Euphrosyna, the Wife of Alexius Angelus, the Emperour of the Byzantines, when she desired to know suture contingencies, did give up her mind to all kind of wicked divinations, and acted many unlawfull things: she cut off the bill of a Porcupine hogg, which she saw ready with its piked bristles and cruel teeth, to fall upon a Lion in Hypico; and she chastisfed with many stripes, samous Hercules Image, the gallant workmanship of Lysimachus, lying upon a Lyonesse skin, and deplored her tortune, leaning with her head upon her hand; neither was she satisfied or contented with this, but did mangle and break in pieces divers other Statues and Images, and knocked them on the head with hammers: some certain Pedlars diligently taught birds to imitate humane words, so that in the streets and porches they would sing with their ordinary voice, Justia Politica, mournal of Shanon. Nicetas.

277.

In the time of Galerius Maximinius, a perfection of the Christians, there was one Theorems at Atlens, who was an enchanter, and a cruel enemy to the Christians, and did as much as in him lay, to cause the Christians to be accused and brought before the Emperour; and by this deceit he did it, by his conjurations and Sorceries he caused Jupiter's image to utter these words; Speak to Jupiter, that these Christians may be expelled out of the City and fields, and banished, as being enemies to him. The subtilty of this wicked Magitian easily took effect under such a wicked Prince. Eusebius, lib. 8.

278.

Afon the fon of . Afon, Nephew to Pelias the The Balonian King, wishing to do something worthy of memory, and to imitate some heroick deeds of Persius and others; Pelias did consent to his defire, not that he might encrease the glory of his youth, nor adde fplendour to it, but hoping that he would quickly be flain in some warlike Expedition or other; for he feared his brother . fon, left by the help of his fon, he should get the Kingdom from him. In the mean while, he promised him ayd for his Warr, if he would prepare for a Voyage to Cholios, to get the Golden Fleece. Then was Pontus inhabited by the Barbarians and wild Nations, and they were fo cruel to firangers, that they flew all them that failed thereabouts: Wherefore Joson makes a Ship near the Pelian Mountain, of a greater bigness and bulk, and which had greater furniture, then in those dayes they usually had; for there was onely then used some little Ships or Frigots: The rumour of this thing was spread all through Greece, so that he invited many gallant young men, of their own accord, to come to his Warr; Jason chose the chief of them that defired to go with him, which number was four and fifty. Of these who were famous, was Castor and Pollux, Hercules, Telamon, Orpheus, Atalanta Schenei, besides Thespius's sons, and the author of the Voyage, Jason. The Ship (we will not say, when dipped in the water) was called Argo, from Argos its builder, who also took care of repairing her, when the was failing on her Voyage; or elfe named Areas, for her admirable swiftnesse, because the Ancients called any thing that was fwift, Argon; they preferred Hercules to be their Captain, the chiefest for Vertue and Fortitude. The wings of fame flying all abroad the Countrey, did bring news, that all those shat failed with Jason to Pontus, perished by a mortality. In the first place, Pelias made Jason's father to drink Bull's blood, he slew his brother Pomachus, being but as yet a boy. Alchimede his Mother was defigned for death; for all the was a Woman, yet the did one very memorable thing with a manly courage; when the fled into the inmost recesses of the Palace, and there begging of the gods, that they would reward and revenge fuch impiety, the ran her felf thorough with a fword: Jason returned back into The Baly, and the Argonautes promifed him to do what they could to revenge fuch an hainous wickednesse, if he would fight against the City. Medea promised, that by her craft the would kill Pelias, and would deliver the Kingdom unto them without any danger, and that the would do her rask too; for the was to inftruct them in evesy thing; and the from the Palace was to give figns of the whole Affair (Imoke by day, fire by night) to the Keepers of the Watch-Tower on the Sea-coast; therefore preparing Diana's Image, which was convex and hollow, in which the hid divers kinds of venomous things. Afterwards by her medicines making her hairs gray, and her face to be fo rugged and wrinckled, that she seemed to all that lookt on her, to be an old woman; then taking Diana's image, went forth into the City, and stirred all up to superstition, as though

the came from the Northern Countries for the King and Citie's good and welfare; divers worshipped her religiously as a Goddess, all the whole people was so beforted; and they brought Medes into the King's Palace : Thefe things n. weh increased Pelia's Superflition, yea, and his daughters were to bewitched by Medea's Inchantments, that they were perswaded that the was a goddess, that was come for the prosperity and felicity of the Kingdom; for the did affirm, that Diana was carried through the Ayr by Dragons, and that the had gone about the greatest part of the World, and that the might be perpetually worthipped, they ought to choose the most Religious King they could get; and moreover, that the Goddeffe had commanded her, that with some Medicines, the should take away the old age from Pelias, and turn him young again. At .. which words the King admiring, commanded Medea to try the experiment upon her felf, that they might believe what the faid. She required, that some pure water might be brought her by one of his daughters, and when the had thut her felf up in her bed, the anointed her body, and by the strength of herbs she was reduced to her former age; It is reported, that the by her enchantments caused a Goddesse in the likenesse of Dragons to fly through the air, and supported by the Hyberboreans, which seemed to turn towards Pelias; Pelias elteemed very much of Medea, and diligently commanded his daughters to do what the commanded, and be observant of her, and whatsoever she gave in charge to be done about her body, that they should do it : In the following night it's reported, that Medea should fay; that it was necessary that the body of Pelias should be boyled in Copper, which when the Virgins were about to do it, they required one experiment, that they might give trust to her words; then there was a Ram that was kept in the house for many years, to whom she promised to the Virgins, if the thould first boyl that, the would afterwards restore it into its former condition again. When the Virgins did confent, they relate, the did boyl the body of the Ram, which was divided into little pieces, and by her medicines brought forth the figure of a Lamb out of the kettle; which being done, and believing Medeo. all the virgin-daughters, except Altefti, (who for her eminent Piety, abstained from doing violence to her father) they flew their father by beating of him : Then it's faid, That Medea, left that shey should boyl the body of Pelias, made as though she would first perform her Vow to the Moon, and commanded the Virgins with their lamps to ascend to the top of the Palace, and there in the Cholchians tongue, made a long speech, to drive away the rime, and gave the fign to the Argonautes that the time was now come of performance of the thing; they out of a prospective glasse, saw fire, and then supposing the King was dead, came swiftly, demanding the City, and going upon the walls, and with glittering drawn fwords, went draightway to the Palace, kill'd all the watches that withflood them, &c. Diodorus, lib; 4. cap. 3.

Ohannes Teutonicus, very famous in old time, his Father was a 279. Prieft, and by reason of the good opinion of learning that was had of him, he was preferred to Halberstatensem Parish, to which none but Noblemen and true begotten legitimate, were to be admitted; but he was much despited of his colleagues for his base birth; he invited them to a sumptuous Banquer, and taking occasion, asked them whether or no they would fee their own fathers. And when they told him that they earnefly defired that he would do so, and by his Magicall art, he made appear horrid ghaffly fpectrums, representing the shape of Cooks, Stable-grooms, fools, rusticks, whose faces they confessed themselves, that they had sometimes feen at their fathers houses. But Teutonicus did Conjure up his father in the comelieft, beautifulleft shape he could, with canonicall Prieftly habit, in a fat Visage. The shadows being passed away, he asked his guests whose father now they judged to be the nobler: they being affrighted, (as it were Planet-struck) and confounded with shame, went every one home to their own houses, and after they never troubled Johannes, who was ennobled by his vertue, if not by his extraction or birth. Johannes.

Nuthian, and that at length he went to a certain Arabian, and that the Man being impulsed by some invisible spirit, ran along the Vessel, till he came to a Table, that for that purpose was fixed to the Mast, and devouted certain coals that lay thereby: and calling for a Cocks bloud, when they had killed one, and brought him the bloud of it, he drank it off, and when he had done, askt them what they desired? and when he Pilotanswered, Wind, he re-demanded what wind, and when he told him an East-wind, he promised them for three dayes they should have it at will, and admonished them that they would be carefull to improve the opportunity. When the Conjuration was past, the Arabian remembred nothing of what he had Prophesied, done or suffered, but to a minute of the time, all things fell out accordingly. Cardanus desubtilitate, libro de Damonibus.

281. S. Jerome writes in the life of Hilarion the Eremite. That in a Mart Town of Gaza, a young Man languished for the exceeding love he bare to a young maid a neighbour of his, who when he could do no good by frequent courtings, touchings, jestings, noddings, whisperings, and other allureing dalliances, the common exordiums of the decay of chastity; he went to Memphis, that so having made known his condition, he might be instructed by the Magitians, how to circumvent this young Lady. And after he had been disciplined for a years time by the Priests of Escalapius, he returned, and hides under the threshold of the young maidens dore certain Magical words, and inchanting figures, graven in plates of

Caprian

Cyprian braffe. Suddenly the maid grows mad, and cathing by the decent binding of her head, tears her hair, gnatheth with her teeth, calls upon the name of the young man; fuch was the extafy of her love that made her raging mad. Her Parents bring her to a Monaftery, deliver her to an old man; immediately the Devill howling, confesioth; I have suffered violence having been brought hither against my will, bow bravely did I delude people by Memphiau dreams, O she cro Bes and torments that I fuffer. Thou wouldst have me 20 out, and I am fast bound under the threshold. I will not go out und fe the young man that holdeth me bound, difmi fe me. Then the old man faith Great is thy fortitude, who art bound by the drawings out of threds and plates!tell why thou wast so bold as to enter into a young maid, the servant of God ? That I might preserve her a Virgin. Thou preserve her, thou betrayer of chastity ? Why diddest thou not rather enter into him that fent thee? To what purpose should I enter into him who had my colleague the Devill of love? The holy man did not command him to feek out the plates or gravings, left the Devill might have seemed to have quitted the inchantments, or he to have given credit to the Devills speech, affirming the Devills deceitfull, and dexterous in diffimulation. Moreover having reftored the young maid to her former right wits, he much blamed the Virgin for committing fuch faults, whereby the Devill should enter her. These things, Hierome.

Hen by the severe laws of Pope Hadrian the fixt, the pestilence seemed limbe restrained by the touching of the fick that fo increased, that many dead corps were to be seen in the streets, and crosse wayes, and in few dayes that feemed to depopulate the City, but that a certain Greek, by name Demetrius Spartanus, the common people favouring him, undertook the work of removing the Plague, no man being so bold as to forbid his superstition. For a wild Bull, the half of whose horn he had cut off, putting a Magick verse into his right ear, suddenly he made him so tame, that casting a small thred about his whole horn, leading him which way he pleased, he immolated him at the Amphitheater, to appease the divine power, nor did he wholly deceive the hope of the credulous multitude, for by the prosperous offering of that vain sacrifice the ficknesse began to astwage. Jouins, tib. 21. As his kinsman concerning that matter of observation, and worthy animadversion, writeth, in the year of Christ, 1522, a most grievous pestilence invaded Rome; There was then a certain Greek, who had a long beard, with an ugly afpect, who professed himself to be wateren, that is, a helper of evil, he promised if he should have thirty pieces of Gold to him and his heirs monethly, to cause a cessation of the Plague; The Remans accept of the condition. He commandeth to being him a black bull, and find out's new well in the fuburbs of the City; in the dead of night he commeth to the bottom of the hill Marius, where he found the Bull prepared, and the Well; he fees upon making a rope, and as he was weaving that, fometimes with a high,

and fometimes a low voice. I know not what he murmured our. in Greek; the clamour of his voice was heard by many spectators: afterwards he casting a rope about the neck of the Bull, they report the Bull being made tame and gentle, he led him thrice about the Well, then casting the Bull prostrate upon the ground, the Bull making three weak or harmleffe kicks, presently with little reluctancy, suffered him to cut off his horns; which done, he commanded the Bull to be led by the shepheards thorough the seven gates of the City, and the feven high-wayes, and afterwards to be let loofe that he might return to the fields and pastures, wherein he was wont to feed. They that were there, then faid, that he lifting up his eyes towards Heaven, and making I know not what kind of humming, they faw Stars falling, and innumerable likenesses of dogs, and Wolves, and fuch kinds of living Creatures, to fly all about, &c. Things being finished in this manner, the Magitian being returnned to the City, took fuch course with the Roman Magistrates that they commanded by publick edict that no one should of three dayes kill any four-footed beafts, the rulers of the City who were then absent, when they returned, commanded the Greek impostor to be apprehended, and cast into Prilon; scarse escaping the threats of the people, he was punished with eternall banishment. The Magick book which he used, was publickly burnt. Gilbert, Cognatm, lib. 8. of Narrations.

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A Ntonius Benevemus, lib. 8. concerning the hidden causes of ficknesses, thus writeth; A Maid of the age of fixteen, was pulled with griping grief in the bottom of her belly by infernal spirits, and falling into horrid clamours, her whole belly did on a suddain so swell, that one would have thought she had gone eight moneths with child; She had an exhausted voyce, and sometimes casting her felf upon her bed, and joyning her feet to her neck, she seaped up, and falls upon her feet again; casting her self down, the immediately again started up; this she oft did by turns, but by little and little coming to her felt, and fomewhat refreshed, she was asked how the did; the was wholly ignorant what had passed; but we inquiring the causes of this sicknesse, thought this evill to proceed from the suffocation of the matrix, and evil vapours drawn upwards, and then striking the heart and brain: But when she could not be helped by Phyfick, the was wonderfull fierce, looking about her with a stern countenance, fell at length to vomit, whereby the cast up long and crooked nayls, brasse pins, with wax and hairs conglomerated; and laftly, a gobbet of such magnitude, that the gorge of no creature whatfoever could wholly devour; and when the had done this often, I my felf, being a spectator, conceived her to be possessed with an evil spirit, who whilest she did these things, amazed the beholders. Wherefore being afterwards detected by more manifest signs and arguments, she was commitred to the Ecclesiastical Physicians; for we have heard her pro-

284.

phesie, and seen her do those things besides, which go beyond the power of sicknesse, and exceed humane understanding.

of things, of a certain honest Countreyman and friend, who might more easily have been deceived, then deceive, who told to him, that he had many years laboured of an unknown disease, at what time by his inchantments he vomited glass, nailes, and hair and though at length he were restored, to the very day he relates these things, he did affirm, that he thought he had a huge heap of broken glasse in his belly, and a sound or noise as one should thake a bag full of broken glasse, by which he was much vexed, and also that he the seventh hour of every eighteenth day, although he numbred them not, had so many blowes on his heart, which was a huge trouble to him for eighteen years since his recovery; who sees not the actions, leger demanes, and vexations first and last, that the Devil puts upon those whom he finds sit, by their simplicity, for his delusions.

285.

N Pago Bevenstestet under the Duke of Brunfwick, a Maid named Margaret, daughter of Henry Achils, twenty years old, in the year 1562, on the holy day of the Visitation of the bleffed Virgin, about to wipe or make clean her shooes, drawes out her knife, and goes to a place fit for that purpose; the Maid having loft her firength by a long Peaver, was yet weak; contrary to her expediation, in comes to the house a woman formewhat old, and asketh her, Whether the were yet troubled with her Feaver ? and whether the were free from her difeafe ? It was answered her by the Maid, As yer I have not been able to go out of the houfe : The shooes being made clean, the purs the knife in her bosome; which when afterwards it was diligently fought by her, the faw a black dogg of an horrible shape, lying upon his belly under the table, which with grinning thewing historth, went away; prefently it feemed to the Maid, that from her head to her feer did flow formething, as it were of a cold humour; to whom happened also a defect of the Mind or Soul, and the becomes as dead withour fenfe to the third days wherein at last the begins to breathe again, and affirms, that the certainty knew, that that knife which the had taken out of the Anath of her Sitter, did flick fixed in the left fide of her own body, for that the did perfectly feel pain in that very place; by which the was foreservised, that being bowed double, the was forced to lean upon a ltaff, afrenchree meneths there begun to appear and frand out on her left fide above the Spleen, betwirt her two lowest fourious ribs, an Imposshume of the bignesse of a Cocks egg, and like the Maon, by whose increment or departure, the either swelled or grew quier. The thirtieth of Just, there iffued our of the Whoer fuch flore of matter, that the fwelling was fomewhat remixed, and then as it were the point of a knife appeared; the Surgeon of Dako Henry fent for from the Caftle of wolffenbuttel,

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took

took out with instruments the point of the knife standing out under her ribs, and cured the Ulcer. 10 Vierus lib. 3. cap. 12. concerning the impostures of Devils.

- Rom the Nativity of Christ, 1539. in a certain Town of the Bishoprick Erstetting Fugestat; Uricus Newsesser, a Husbandman, when he was tormented about one of the fides of his ribbs with the cruel torments of griefs, upon a fudden he feels with his hand an Iron nail under his unhurt skin, which a Surgeon, a fervant, there diggedout with his knife; notwithstanding his griefs scaled not, but daily waxed worse and worse; wherefore when the wretch faw there was no remedy of his grief, but by dearh, he taking a knife cut his own throat. Therefore being dead, he was brought to be buried the third day; there were present then Resembader of Wi Benburg, a Town of the Noricks in Germany, and John Eftenter, a fervant attending about such businesse, who, a greater company beholding, fell suddenly upon opening the ventricle of the dead Husbandman, wherein they found very long and smooth wood, four Steel culters, partly sharp, partly like a Saw with teeth, and two rough tools of Iron, every one whereof did exceed the length of a span, and there was like the cover of a Globe: but that thou wilt most admire, is, how so many and so great tools could be contained in the cavity of his Ventricle, & by what art they are carried in; certainly by no other, then the cunning and deceit of the Devill, Joan Langius, in his Book 1. Epistle med. 28. & Vieru, Book 3. Chapter 8. Concerning the legerdemain of Devils.
- Certain religious man an inhabitant of the Town Hefden in a 287. field called Leodren, for Religion's fake, went to Jerufalem, stayed after his companions at Jerusalem that he might eelebrate the holy time of Easter there, which his other companions omitted; and being afraid afterwards, left by that delay he had loft the opportunity of conveying himself to Europe, he made hafte towards the Sea at Joppa, and therefore was weary in his journey, and meeting with a Knight, who shewed himself so compassionare, that he took him up behind him, and that very day, to the great admiration of all his, was carried into his own Town Hefden; where it being declared how it happened, the Inhabitants thought him mad, he went to the Temple of St. James in Spain, and returned again before his companions were come back from Jerusalem; when that was affirmed by them, that he stayed behind them at Jerusalem, then what he had told them concerning the celerity of his return was believed. Fulgofin, Book 1. chap. 6.
- Occasius of a Noble Lambard, who had entred himself a Soul-288. Dier for Jerusalem, to gain the Holy-land, and departing, deft. to his wife part of his ring, which had his coat of Arms ingraven upon it, with this condition, that if he returned not within three years, with this earnest and symbol, she might marry another

Husband,

Husband, he being taken Prisoner in Judea, and carried into Egypt to the Sultan (whom his Father had entertained a good while travelling into Europe, though unknown) for the Hospitalities sake of his Father, his own Wifedome and dignity, he presently so pleased the Sultan, who by dayly familiarity approveing his behaviour, he valued him more then all he had. The three years being finished he fell into great forrow, the cause whereof the Sultan having diligently fearched out, calls a Magitian who took that care that he caused him being fast a sleep in a pretious bed, and loaded with a great burthen of Gold, and pretious stones to be carried in the last night of the three years into the chief Temple in Joapia, a City in Lombardy. The Tutor affrighted with the fight, flies, and with other things of the Vision, relates in Leggt which he saw meeting him, making hast to the house of his Wife who was to take home another Husband the next evening.

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Ohan. Baptif. Port. Neopotalitan, in his Book 2. of Natural Magick, thus writeth, There falleth into my hands, a certain woman lomewhar old, who of her own accord, undertook to inform me, within a certain time, what those things are which suck the bloud of Infants in their Cradles, in the form of a night Owl, which men call a Scritch Owl; the commands all that were come along with me witnesses, to go out of dores, and casting off her cloathes, rubbed her felf very much with a certain Oyntment; we perceive through the chinks of the dore, that by vertue of the soperiferous Oyl, the fell into a deep fleep, we out of dores discover great beatings, and pinings, but so great was the force of her deadly sleep, that that took her fense from her, when the strength of her Phyfick began to decrease and grow weak, we return from without to the place, and the being called from her fleep, began to tell many raving dotages, that the had passed Seas, and Mountains, giving us many false informations. We shew her black and blew fores caused by the bearings which we heard, but she most stifly denies.

They report Apollonius Tyaneus to have received of Jarcka, the 290. Prince of the Indian Philosophers, a gift, as it were, of Divine power, that he was partaker of very great secrets every other day, Alex. from Alex. book 2. chap. 19.

A ugustine concerning the City of God, book 18.chap. 18. saith, When we were in Italy, we heard of certain women keeping Victualling-houses, and using evil arts, who by cheese given to whom they pleased, turn'd them presently into beasts, to carry necessary burdens; which having performed, and returning to their former state, could perfectly remember all which in the mean time happened to them. Apuleim also himself, in his book which he inscribed by the title of The golden Ase, re-

289.

ports, That it happened to himself, having taken poyton, his humane foul remaining, that he was transformed into an Asse, &c. but it is manifest, that these are legerdemaines, and delusions of the Devil, deceiving the Soul and senses of men by vain conceit.

- Incentius reports in his Speculations, he tells us in his book ;. chap. 109, and william of Malmsbury, Monk, in his History, in the time of Peter Damianus, That there were two old women Inneholders, that is, such as gave entertainment to travellers for their money, (for an Inne is properly called a publick place of entertainment for money) which old women living together in the fame house, and exercising the fame art of Wischeraft, when a stranger came alone, they transformed him into an horse, a swine, or an Affe, and fold him for a certain price to Merchants. A certain day a young man appearing, by his gesture a Stage-player, being entersained of them, and earing meat with them, was by them transformed into an Afferthey gained much by him, who shewed many wonderfull tricks to paffengers; for at the command of the old women, or any fign they made, he turned, or moved which way they pleased; for his understanding perished non rhough his speech ceafed, whereby the old women got much money; which being perceived by a neighbour, he for great fumme of money bought the Affe; but the women conditioned he fhould fo keep him, that he should not go into the water. His keeper for a long time kept him from the water, but at last was so incautelous, that he brought him to a pool in the neighbourhood, where he a long time wallowing and tumbling, he was reftored to his own proper shape; and when his keeper raifed him up to fee whether it were his Afle or no, he told him who he was; the fervant told this to his Master, his Master tellerh the same to Pope Leas the old women being conversed, confesse it. The Pope doubted hereof; but a most learned man, Petrus Damianus manifested to him, that it might be true, by the example of Simon Magu, who had imprinted upon Faustinius his own image or likenesse.
- Ichael Verdunus, and Peter Burgottus, Shepherds, having contracted with the Devil, could when they pleased, by the use of a certain oyntment, transform shemselves into Wolves, and killing men, and other creatures, they ran away amongst other Wolves, as people imagined. They were burnt alive in the Diocess of Bisnative in the year of Christ, 1521. Vierus, book 5, ch. 10. concerning the legerdemains of Devils.

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N the year 1348,00 the eighth Calends of February, In Normay La most great Earthquake did happen, as it is recorded at Pannonia, Illinicum, Dalmatia, Carnis, and Histria, which latted withouany interminion for the space of fourty dayes; the Earth was variously shaken, wonderful works were shewed, Moravia and Bavaria felt the loffe of twenty fix Towns and Castles thereby thrown down, as it is related in the acts of that year; Men and Beafts perifhed, Walls, Temples, Buildings were overturned, whole Cities overthrown; moreover mountains burst asunder, squeezed that ruinous destruction and losse of mentor two Mountains (as it were) ran to the devoured Cities, and being drawn violently to the Town of Elifa, killed all living Creatures that were therein; the gaping of the Earth, that thereupon ensued, partly remained as the Earthquake left it; but some part of it growing wiler, swallowed up all before it, the foyl being fo fallen into it, that there was no possible passage. Fifty men, and more rusticks, many kindreds, with Cattel, were overwhelmed, and bodies were reduced into Statues of falt. Conradus of Meydenburg, an excellent Philofopher and Mathematician, speaking of this rempessions Earthquake, faith, That these Statues were seen by him and the Austrian Chancellor at Charmum, Aventinus in his Annal of the Bozori, book 7.

-71.

Sgillus, King of the Swedes and Goths, an exact observer of Justice and Equity, lost the love of many of his Nobles that disliked such severity, who being inraged at him, procured a Bull charmed with magical incantations, and placed him in a high-way, wherein the King passing was fer upon, and by his horns was killed, and so lost his Scepter. John Mag. in his book 8. chap. 13.

295.

Philip Melanshon reports, that he was told by Chrisopher Groß and Sigismund Galenius, that a certain Virgin of Bononia, that was conversant amongst men two years after her death, and who was at a Banquet whereunto she was invited, not tasting any meat, and sitting amongst other Virgins, by chance a Magitian present knowing the fraud of the Devil, saith to them that were present; This pale Maid hath been dead, and coming straight to her, taketh from under her right shoulder, an inchantment, whereupon she appeared an ugly dead corps. This inchantment had been performed by another Magitian, and thereby the Devil had carried about this corps all this while.

296.

A Studious young man of Sflordia, with the raging love of a Virgin, became almost mad by the violence of his passion; he being intimately acquainted with one skilfull in the Magick Art, was told by him, that he would by his skill so work, that the Maid with whom he was so much in love, should come to him, so that he would abstain from the imbracing of her; the young man pro-

miseth continence; presently the young Maid being most beautiful, enters his bed-chamber, by words and gestures declaring much love; which he seeing, upon his first beholding her, he was so wrapt out of himself, and unable to command his affectionate passion, imbraces her very courteously; whereupon the Virgin presently falls down dead, which did infinitely torment both him and the Magitian, who by his inchantments so worked at length, that the Devil entred her body, and by his motion of the Devill, the Maid returned home; she was intent to her accustomed labors, but wholly pale and silent. After three dayes her Parents got Divines to her, who when they had seriously conversed with her, the Devil went out of her, and the falling down, appeared a meer ugly base carcass; blood is the cause of a good colour, and lively spirits; these the Devil cannot create; God onely our Creator can. Out of the Colloquies of Luther.

- IN the year of Christ, 1543, a certain Italian, by name Andress, 298. a jugler of Sathan, coming up and down amongst the Sepulchres, and leading a red blind dog, by which he did many prodigious things; fometimes in the middle of the Market, Andreas (a great company standing about him) would cause them to throw down upon the ground gold, filver, and Iron rings, behind this dog, which after he had mixed together, the Dog at his command would deliver every one of them as they were taken afunder to his proper owner; in like manner divers forts of coyn and moneys being confusedly heaped together, he would at his Masters command in order difcern, and deliver to the right owners; and if he were askr, who were fornicators, adulterers, or men of great authority and credit he would most certainly declare; and if any fuch required the knowledg of any thing from him, he would fuddenly fatisfie them: wherefore some did not doubt to affirm, that he was possessed with a Pythonical or Satanick spirit, Cron. Hed. part. 2.
- Pherorician, and Jamblicm, the Master of Proclus, are reported by the divination of a dung-hill cock, to have found out who should be Emperour after Valens; and moreover, after this manner it was found out; Twenty sour letters are written in dust, and a grain of Wheat and Barley is put to every letter; then the Cock, certain verses having been recited, is let loose, and they conceiv'd out of what letters he took the corns, the same being joyned together, would declare the thing that was inquired after; which when they had done, the Cock took the corns out of the letters @ B O A. They read the letters, but yet esteemed the fignification doubtfull; for it was conceived, that either Theodosius, or Theodorm, or Theodotus, were designed thereby. It being known, according to my relation, Valens suspected many that had those names, being also sought out by the diviners themselves.

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John Faustum, a filthy beast, and a sink of many devils, carried about with him an evil spirit in the shape of a dog; At wittenburg, when the Edict of the Prince to apprehend him was promulgated, he sled away; so coming to Norimburg, and being set down to dinner, he began to be very much troubled, and suddenly paying what was due to the Hoast, went his way; he was scarce gone out of the dores, but the Serjeants inquire concerning him; at length, the sates compelling him, being brought to wittenburg, he sate down, being very melancholy, his Host desired him to tell the cause of his sorrow; his answer was, I pray you be not terristed this night, though you hear a huge noise, and the very shaking of the whole house; in the morning they sound him dead in his chamber, his neck being turned topsie-turvy. No wonder, that the Devill is wont to give such rewards to his servants.

301.

IN the year of our Lord, 1323, Frederick of the Austrian Family, challenging to himself the Title of Emperour, against Lewis of Bavaria, Emperour, waged a cruel Warr, in which Frederick being taken, was for three whole years detained prisoner in a Castle near the famous Town Naburg, scituated by the River Nabus. In the mean time, a certain Magitian coming to Duke Leopold, the brother of Frederick, promised, that he would free him out of prifon, and take such care, that within the space of one hour, he should be safely conveyed into Austria; Leopold promised great rewards to the Magitian, when he should effect his promise. When night was come, both of them went into a Circle defigned, and prepared by Magicall incantations, the Magitian by his charms, raised a spirit, which appeared in the likenesse of a Man, receives the Mandate to bring Frederick home, if he did not refuse to follow him: Therefore the spirit immediately in the night, comes to the Captive Prince, saying to him, Thy Brother Leopold hath fent me hither to take thee out of Prison; wherefore arise, and mount this Horse, and I will safely conduct thee to thy Brother. To whom Duke Frederick anfwered, who art thou? Ask not who I am, faith the spirit, but without further delay mount this horse, if thou defireft to be delevered out of Prison, then great fear and trembling feized, not onely upon Frederick, but also upon all that were with him; but they figning themselves with the fign of the Croffe, the spirit vanished away, and returned alone to the Magitian. In the Chronicle of Hedion, book 4.

T is reported that in the year of Christ, 1271, one John, an Almain, a Priest at Halberstadium, was so skillfull in the Magick Arr, that upon Christmas Eve in the morning, he said Masse thrice. First at Halberstadium. Secondly, at Moguntia. Thirdly, at Colonia, by the swiftnesse of his Horse which he rode upon, which with incredible speed, carried him from one of these Towns to the other. Many very prodigious things are written, which this Priest did by his Magicall Art.

- N the year of our Lord, 1272. came to Cruce natum, a Town in 303. Lower Germany, a Magitian full of tricks and Legerdemains who cut off his servant's head publickly in the Market place, the people being spectators, and within half an hour, joyned that to his body which lay as it had been dead, upon the ground; the fervant immediately recovering life, and becoming as iprightful as ever he was. He was feen carried up and down in the Ayre, and making a great noise, he seemed to be a-hunting to those that beheld him often times. He feemed also sometimes (to them that flood gazing at him) to be an armed man that did greedily devour a Cart or Waggon of Wine or Wood and the Horses too.
- 304. N the year 1553, two inchantrefles were taken, which by tempefts, hail, and cold, endeavoured to deftroy the fruits of the Earth. These women stole a Neighbours child, which they cut in pieces, and put into a pot to boyl. It came to paffe by providence, that the Mother feeking her child, came at that inflant, and faw in the por the diffected members of her child, therefore thefe two pestilent Witches being taken and examined, confessed (by tortures that were deservedly inflicted upon them) that if the boyling of this child had been perfected, they had caused fuch terrible cold as had destroyed the fruits of the Earth. Hedian. book 5.
- IN the year of our Lord, 1558, in a neighbour Town of Ahena, a 305. certain Magitian cured many mad-men by hearbs which the Devill had shewed him. Moreover he had commerce with him, and took dayly advice of him for curing of difeafes: it happened that there was great differnions twint him and a neighbour of his, a Carpenter; in their railings and brawlings, the Carpenter did exasperate and vex the mind of the Magitian with some hierer and reproachfull speeches. After some Moneths were expired, the Carpenter fell into a dangerous disease, and as one having forgor all former discontent between him and the Magician, feekerb to him to cure him of his most miserably affliching ficknesse: The Magitian counterfeiting himself appealed and much his friend, whilft he promifed his mmost indeavours to cure him, in the mean time he refolves, having this opportunity, to revenge the wrongs he conceived, and gives him a potion composed of venemous hearbs, which as foon as the Carpenter had taken, his body was cruciated and rormented with fuch extream pain, that he fuddenly gave up the Ghoft. The wife therefore of the Carpenter with his kindeed, accuse the Magitian of man-flaughter, for which cause he is convented before the Senare at Abena, and being examined by torments, he confessed this murder, and other impious and malt wicked deeds, and that he had learned his Magick of a certain old Woman in the neighbourhood, which lived at the Wood Herrynia for which most horrible and flagitious arts, they caused him to be

306.

tyed to a stake and burnt to death. Manlim, in his Collections.

Artin Luther using many words concerning Witches, tells that his Mother was many wayes vext by an inchantreffe, a neighbour, infomuch that the was wont for fear to thew her much kindnesse, and by intreaties and courtesses, used to procure her good will; for this Wirch did fo torment her Infants by inchantments, that with continuall crying, they expired their lives. And when a certain Preacher in his Sermon declaiming against fuch kind of Witches, and alluding to her impiety, he was to infested and infected with inchantments, that he had no way to escape destruction; for by these Witchcrafts, the ground so shrinked from his feet as he went, that he could not stay himself, but was thereby forced into the River, being unable to flay himself till he was cast therein. And when it was enquired of Luther whether it were possible that fuch things should happen to the Godly, heanswered. Yes certainly, for our mind or Soul is subject to a lye, yea our body is obnoxious to death and afflictions; and I am periwaded that my sicknesses, (God permitting) infest me by inchantments; but God, though he suffer his Elect to fall into such calamities, yet he delivers them from the fame,

307.

Two Witches being in an Inne, filled two Urns, or waterports with water, and set them aside; and when in the evening they consulted, whether they should destroy the corn or wine; by chance the Host hearing their discourse, and taking the waterports, he came softly to the bed-side, where they lay and cast the water upon the Witches in bed; which turning suddenly into Ice, the Witches were utterly extinct: Whereupon, saith Lutber, the power of Satan greatly appears in these Witches; for two wayes doth God shew his power, by suffering the Devill to assail men by Witches; first, to punish the sins of the wicked: secondly, to try the pious and faithful, and for their glorious approbation which they will obtain by their perseverance in faith: for without the permission of Almighty God, the Devil can hurt no man; for the Lord saith, He that toucheth you, toucheth the apple of mine eye; And Christ, Without the Will of my Father, a hair cannot fall from your head.

308.

A Lexander the fixth, when he was Cardinal, spent his time both day and night, in contriving how he might obtain the Popedome; and that he might more easily accommodate his defire, he set his study upon the Satanical Art of Magick, and so far proceeded therein, that he promised the Devil diligently to observe him, if he would satisfie him in those things he inquired: He desired that the Devil should take the shape of a Pronotarie; Satan therefore according to his wish, appeared to him in the form of a Pronotarie at the day appointed, and promised to tell him whatever

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he demanded; He defires to know whether he should obtain the Pontificial dignity? which when Satan affirmed, he moreover demanded, how long he should continue in that dignity? To which question the Devil so answered, That Alexander understood him to promife the Popedome to him eighteen years, but he reighted onely eleven years and eight dayes; the eleven years being expired, he falling into licknesse, commandeth one of his servanes to go into the upper Conclave, and bidshim bring him the book that lay upon the Table, in which Magical Arts and incantations were raught; the fervant afcending, and opening the doors, he finds Savan firting in the Chair of the Pope, clad with the Papal ornaments; affrighted, with which Vision he returns to the Pope, and tells him what he had feen: The Pope hearing this, compells him to go again, to see whether the Devil did continue there? the servant coming thither again, found the Devil fitting in the same habit, who demanded what he would have of him? The fervant answered, That he came thither for the Pope's book. To which the Devil replyed, What doest thou call the Pope, I am the Pope, When the Pope being fick, by his Minister, heard these things, he was greatly afraid, and easily maderstanding how the case sood with him, by his own command he was carried into the inner Conclave, whither as foon as he was come, the Devil taking the habit of a Post-messenger, cometh and knocketh hastily at the door, and being let in, cometh to the Pope lying in his bed, and rells him, that the time was now expired, and therefore he must speedily depart this life: Whereupon there arose contention, whereby those who were prefent, understood the strife betwixt them, to be concerning the number of the years; but Satan evidently demonstraring to him the reason, that the number of the years were expired, went away; and in a very short time after, the Pope gave up the ghoft.

309.

Y Regorim Martinus told Martin Luther, 1538, a flory wuch Tto be bewail'd, of a certain Virgin, that instead of tears, wept drops of blood; being brought to that milerable condition, by the malice of an Inchantrels, and that the Witch was prefent, though the took no notice of it when the poured out fuch tears; He faid, that it was not convenient that there should have been any delay or putting off the punishment hereof; nor that Lawyers or Judges needed to hear any further testimony, evidence, or demonstration. Furthermore, he added as followerh; Within these few dayes, (faith he) there was brought to me a Cafe concerning Wives; a Wife did endeavour to kill her Husband by poylon, and when the Woman was examined by tortures concerning this matter, no confestion of the truth could possibly be extorted from her; for Witches remain mure, notwithstanding terments, which they nothing value, the Devil doth so dexterously stop their monthes; therefore when what they have done by witcheraft, convinceth the Witches according to this example, there ought fuch course

to be taken with them, that the example may be a terrour to others.

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T was reported, that some years past a Magitian was suspended; but vanishing away when he was upon the Gallowes, there nanged in his flead a bundle of flraw. The same man having fold to one an excellent horse, did warn him, that when he rid him, he should not hastily go to the water with him. Wherefore the buyer, taken with a defire of finding out the cause, why the felter withed him to forbear bringing the Horse to water, forthwith (desirous to cause his horse to swim) rides into a deep River, when he came to the middle thereof, he perceived that he had nothing under him but a bundle of grass and Hey; Wherefore being in a most violent rage, he runs breathing as it had been for life to the house of the Witch, who perceiving the coming of his defrauded chapman, laying himself down upon a bench, counterfeiting himself to be alleep, the buyer rushing himself into his stove, seeked by hawling and pulling of him, to raife him from fleep; the Witch thought he would kill him at last, and therefore exceedingly affrighted, he gets up upon his knees, and runs away speedi-The same Witch did often sell to men, swine, which after they were bought, turned into bundles of straw; at last Divine Justice brought him to a deserved punishment at Norburg, (with two women that were his complices) he and they, by diabolical tricks which they used, when they were not observed, stole mens goods, of which being at last detected, they were apprehended and cast into prison together; and a rich Woman, who was till that time reputed a Matron of good conversation, was confessed by the women, to be guilty of the fame wickednesse of stealing and fornication, which by their legerdemaines they exercised; and therefore the was likewife cast into prison; but the chief Magitian himself, though put to great torments, would confesse nothing; and when it was conjectured, his art, and spirit or familiar, was in the hair of his head, they cut away his hair. Whereupon he confessed all his notorious wickedneffes, and after a few dayes, first the two women, and immediately after the Magitian, were deservedly

The horrid and much to be admired example of the power of Satan, which he theweth by his curfed instruments, Witches, are fully demonstrated to us, in the book called, Mallem Veneficarum. And although the power of Sathan be great, and that God suffereth him sometimes to exercise his mischievous cruelty against some men for their sins and unbelief; yet sometimes also it pleafeth Almighty God, by the envy of the Devil, to try and prove his own dear Children; Nevertheless, we are assured, that their very hairs are numbred, and that not so much as one of them can fall to the ground contrary to his will; therefore we may easily arm our selves against the power and snares of the Devil, if we diligent-

310.

ly beware and take heed of sin, and persevere firm and constant in faith and prayer. But because the Devil hath to this day shewed his greatest power amongst Papists, therefore I will declare some examples out of the forenamed book, by which it most manifestly appears how great the power of Satan is, and what invererate envy and malice he hath towards mankind; He who desires to see variety of discourse to this purpose, let him peruse the said Author.

- F the filthy commixtion which Witches use with the Devil, it is a shame to tell; whosever desireth to know how these filthy Plagues and beasts do commerce with the Devil, (whereby they have oft deformed births, and exercise nothing but Satanical deeds) let him, besides the foresaid Author, peruse Austin in his third book, and second chapter, de Civitate Dei.
- A T Ratistone one of two Witches which were burnt to ashes, being one that waited upon a Bath, co sessed, that the was compelled by the Devil, to use several means to seduce a chaste young Virgin, the daughter of a certain honest and very rich man, to lye with the Devil; to which end the devil thought it his best course to invite the Virgin to his Chamber, upon an Holy-day, where he might talk to her in the shape of a young Gallant; which having often assayd, the Maid alwayes signing her self with the sign of the Cross, his design was frustrare.
- A Nother Virgin of the Diocesse of Argentinum staying alone at Ther fathers house, upon a Sunday there came to her a certain old woman of the same Town, who after many scurrilous words which the used, the invites her to go along with her to a place where The should fee all the handsomest gallants of the Town; the young maid overcome by the obscene enticing words of the old woman went along with her to her house, they were no sooner come to the house, but the old woman saith, we will go up to the chamber where the young gallants whereof I spoke of are, but take heed you fign not your felf with the fign of the Croffe. The young maid hearing what the old woman faid to her, as the followed her up the stairs, was struck with sudden fear, and therefore she figning her self with the fign of the Croffe, by prayers commendeth her felf to Almighty God. Wheteupon the Devils vanished; which the old woman perceiving, with a grim and devillish counrenance, raging, and curfing the young maid, thrust her out of dores. Ibid.

er a Lavere en fast at me all wearens vanames hopere elle.

IT was likewise confessed by this woman that waited at the Bath, who was formerly spoken of, that the was likewise deceived by an old woman, who brought her to the Devill in a way, to whom she profittuted her self, and that he in every respect, performed the office of a suffull man, and was alwayes prepared for that; and that for eighteen years denying the faith, the served the Devill in diabolicall letchery.

315.

IN the Brixiensian Diocesse, a young man being inamoured with a certain young maid, much desired to have her to wise, but I know not upon what occasion altering his affection, married another, at the solemnization of the marriage, not having altogether forgot his old love, amongst others, invited his former paramour, who refused not the invitation, and when the honest Matrons and Virgins offered their gifts, this impudent beast comes forth, and casting her hands towards the bride; saith to her, From this day forward thou shalt not enjoy one day of health. Which words, when they understood the levity of the impudent curtesan, they took no great notice of; but the Nuptials being ended, by the force of Inchantments, she lost the strength of all her members, and for ten years most miserably afflicted, she kept her bed, and then ended a most pittifull life.

316.

A Certain Earl of an illustrious extraction of the westraviensian territories, bordering upon the confines of the Dioceste of Argentinum, having married a Lady of an illustrious family, being by inchantments deprived of naturall strength, for begetting iffue, could by no means understand the reason thereof. It happened that after he had been three years married, he going to the City of Menfes, to expedite some businesse which he had, that he fell into the company of a certain woman, who for some years before his marriage, had been his Concubine, whom he distatted not for what had formerly passed betwixt them, nor did he suspect her concerning the Witchcrafts with which he had been afflicted, but kindly talks to her of their old love, which he was pleased to acknowledg, and inquires of her, her condition, and whether the were in good health; She perceiving the pitty and goodnesse of the Earl, inquires of him, whether he were in good health, he answered, That he was well, and that all things succeeded happily and prosperously with him. She amazed for a little while was filent; which when the Earl perceived, he by gentle speeches, invited her to discourse; whereupon the inquires his Wixes condition, he answered that the was well: She again asketh whether he had any Children by her. The Earl answered, I have had three Sons by her, the bare me one every year. Then as one stupested, the was filent. Saith the Earl, then pray thee my dear, why dost thou so accurately inquire of the condition of me and mine, I do not doubt but thou rejoycest at my selicity : then, said she, I am heartily glad, but cursed be that old wo-

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man, who firmly fwore that by her witchcrafts, the would make you unable to perform the rites of Marriage with your espoused Lady, the knowledge whereof the Well that stands in the middle of your Court will give you; in which an earthen pot is cast, being fill'd with inchantments, of which the old woman did affirm that fo long as it should lye there, your power of rendring Nuprial rites should utterly be wanting, but I understand now, and rejoyce at it, that what the spoke was vain and frivolous. The Earl hearing these things, wisely diffembling the businesse, makes haste home and caufeth the Well to be drawn or emptied of all the water that was in it, findeth the Earthen pot, which being burnt, he recovered his former strength and vigour, ibid. Concerning the manner how Witches use to take away the Members of men, read in the Book called Mallem Venificarum, cap. 7. p. 2. It is to be thought impossible that such members should be to occultly pulled or taken from the bodies, but by the legerdemains of the Devill.

- IN the Brefiacus in the Bafilienfian Diocess, a young Wench afterwards by means of her art, made one of the Society of Wirches, the was brought by her Aunt (who was afterwards burnt at Argentina) to an upper Chamber of the house, where there were together five gallant young men clothed in green; then the old woman saith to the Maid, Chuse which of these young men thou pleasest to be thy husband; which when the young maid resused, sie did most grievously beat and hurt her.
- IN the Basiliensian Diocels, a Priest of the Town of Obermeiler was of opinion, That there were no Witches in the VVorld; and passing hastily over a bridge, he met a certain old woman in as great haste as himself; to whom he would not give the way, but threw her off the bridge into the mire; whereat the old woman much inraged, gave him bitter and contumelious language, faying; -- Thou shalt not escape revenge for this; which words he regarding not, nor well understanding, went home, but in the night he was become to weak and feeble below his girdling place or middle, that he could not possibly rise out of his bed; so that he was fain to be carried by two, as oft as he went to the Church, or to vifit the fick; after this affliction had continued for the space of three years, this old woman (whom he had not without cause suspected) falls fick, therefore the was advised to go to the Priest to confesse her sins; and although at first she refused, yet at length perswaded thereunto by her Mother, she was by two fellows carried to his house, and there confessed her sins to him, but made no mention of her witchcraft; her confession sinished, she saith, Knowest thou by whom thou wast bewitched into this weaknesse? The Priest answered mildly, I know not; quoth she, Thou hast suspected me, and that not without cause, I brought upon thee the evill that thou art afflicted with for that thou didft cast me off the bridge into the mire, but my departure out of this World is

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now at hand; I will therefore cause that within a few dayes after my death, thou shalt recover thy health; which happened accordingly, for according to the time for which the had contrasted with the Devill, the died. And within thirty dayes after, the Priest recovered his sommer health and strength.

IN the Lanfahensian Diocesse, a certain Witch caused the Family of a neighbour to be plagued with a grievous barrennesse, not onely all the braits and cattle, and other domestick living creatures were unfruitfull, but the wife of the family, by the Witch-crasts of this fellow, being brade unfruitfull allo, had seven untimely births: when at last the Wirch was taken and examined, he contessed that in a hole digged under the threshold of his dore, there lay hid a serpent, which as soon as temoved, the misery of barrennesse would cease, which as soon as ever it was effected, fruitfull-nesse was restored to the whole family. ibid. tap. 6.

He Wife of a great man, in the Town of Reich hoffen, being with child, got to her house, some weeks before the time she expected deliverance, a Mid-wife. There was in the faid Town a famous Wirch, of whose company and discourse, the Mid-wife edvised the Gentlewoman who was great with child, to take speciall heed; but after some dayes, the for recreation take, went to the Castle, and met with certain women come together to a feast, where this Witch was also, who touched or Broaked the belly of the Lady with both her hands; as it had been in the way of falutation. Whereupon, the prefently perceived her young one to move in her Womb with great pain and grief, whereat wonderfully affrighted, the returns home, and tells the Mid-wife what had befallen her; who with a fad countenance, cries out, We have loft the child; which came to passe accordingly, for the had an untimely birth, and that in such manner that at one time the was delivered of the head of the child, at another of the feet, at another of the hands, and fo of the reft. Ibidem

IN a certain Town of the Agentium fan Dlocesse, one whose name for modesty sake I conceal, had at his house one of his Tenants cutting wood, whom a Gat of a vast magnitude at unawares set upon, which when he had driven from him by blows, another more sierce joyneth to the former, against whom, which he more sharply contends, a third comes, so that we sittly he was put to a strain; being fore't to use the utmost of his strength against three such maine and cruell Gats, neither could be drive thom away, and free himself from them without the receiving of many hurse and wounds; which Combat being sinished, the man falls to his work, presently two Serjeants, apprehend him and carry him before the Judge, who being exceedingly moved with rage and sury, commanded them to cast him into an ugly person, his grouning and often sighings, nothing a vailing him for cleating or making manifest his innocency;

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and the Judges anger did daily encrease exclaiming against the wicked fellow (as he called him) who would not acknowledg his villanous doings; after three dayes were passed, upon the often importunities of others, the Judge fends for him to the Senate to receive his judgment, when he was come to the Senate, the inraged ludge could not with patience look upon him; he (poor man) falleth down upo this knees, and humbly begged that he would hear him speak for himself, the Judge sadly laid to his charge that he had grievoully wounded the three chief Matrons of the Town, and yet was so impudent that he denied the wickednesse which he had to villanously perpetrated within a few dayes past; which the poor wretch hearing, answered, that he had never hurt any Woman in all his dayes : the Judge on the other fide thundered out, that it was notoriously known; that he so hurt these Gentlewomen, that they lay in their beds with all their members and parts of their bodies fo out of joynt, that they were not able by their own proper strengths, so much as to turn themselves from one side to the other; he again denies that he ever hurt thefe gentlewomen; But, faith he, I well remember, that upon that day whereon I was apprehended, and, for that cause, was cast into prison, I being ser upon by beafts, used all the vigour and firength I had to quit-my self of them and drive them away, which words amazed all tharwere prefent. They enquire by what beafts he was fet upon, then he declares all that was done very orderly. The truth being thus discovered, the ludges feck what they can to hush up the businesse, and procure what filence they could for the prefervation of the honour of the Matrons.

TN the Basiliensian Dioces, in the Confines of Lotharingia and 323. Alfatia, a Gentleman of great fame did inveigh against an old woman with fomewhat bitter language; who thereby inraged, determined to take most speedy revenge of him, as she faid; which threats he little valued, yet the very night after there arose a blifter in his neck, which when he scratched, it overspread his whole face and neck, and an horrible form of Leprofic made ugly his whole body; being in this condition, and suspecting the Witch guilty of Inchantments, he fendeth for his friends, with whom he might best advise and take counsel, and declares the whole businesse, especially the threats of the old woman. What need is there of many words? the woman is taken, and being exercised with torments, and examined, confelled the fact; and the Judge inquiring diligently into the manner and cause; saith the, I boyling with revenge for the contumelious words which he spake against me, returning home, met there with a maligne spirit, to whom inquiring of me the cause of my grief, I told the whole bufinesse, and sought to him for revenge; whereupon the Devill asked me, What evil I defired to be inhicted upon him > I answered, I defire that his face may be so blown up, or swelled with a continual tumour, which may make him most ugly to behold:

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Saith the Devil, going from me, I have already struck him with a more loathsome plague then thou desirest; which when the had confessed, the was deservedly burne to ashes. Serun. Part. cap. 11.

IN the Constantiensian Diocess, betwire the Towns of Brisaum and Friburgum, a leprous woman told to many auditors, that she falling our with another woman, and many railing words passing betwire them; as soon as she came home, a sudden wind blowed upon her which came from the house wherein the woman dwelled (opposite to her) with whom she had contention, with which she conceived she was so struck, that she was thereby infected with a Leprosie, whereof she could never be cured.

IN the same Diocess and Territories of the black wood, a hangman lifting up a Witch from the ground by a pole of wood, she turning her self towards him, saith, I will give thee thy wages; and together with these words blowing on the face of the hangman, she insected it with an ugly Leprose, whereof he dyed within a tew dayes after.

AN honest woman of Oempontus, returning home from a Garden, the had adjoyning close to a woman neighbour, and having perceived that this neighbour of hers came oft into it, but suspecting her a Witch, durst not so much as reprehend her for it; yet she of her own accord, without any provocation of the honest woman, meeting with her, with brazen-fac'd impudence flying into the very face of her, faith, Thou suspected that I often palle thorow thy Garden. To whom the other woman, fearing to brawl or chide with the Witch, answereth pleasantly onely in these words; Your paths in the grafs declare what trespasse you have done me. Then the VVitch, much troubled that the could procure no occasion to brawl with her, went away murmuring; within a few dayes after, the other woman was afflicted with most immane griefs of her belly, and most acute gripings in both her sides; insomuch, that the was not onely afflicted with continual pains, but did also difquiet all her neighbours, with continuall pitifull cryings out and lamentation; and when multitudes who came to vifit her, that (if possible) they might relieve and comfort her, amongst the rest, a Potter comes, to whom the witchcrafts of this woman were well known, and perceiving the cause of her sickness to be no other then Inchantments, he commanded the Husband of the afflicted woman to fearch, whether he could find under the threshold of his doorany inchantments; where amongst many other witchcrafts, was alfo found a waxen Image, about the length of an hand, which being bored through, had two pins fastned on both sides, the one right over against the other; which witchcrafts being removed. and cast into the fire, the was freed from those most grievous gripings, cap. 12.

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T Zaberman in the Argentinenfian Diocels, a Witch, being a midwife, came to a certain honest and godly woman, offering her fervice near the time of her delivery, who knowing her infamous by her witchcrafts, dismisseth her with pleasing words, feigning, that her pains, when time thould require, would be very acceptable to her; but when the time came, neglecting her, and making use of another Midwife which the fent for, the conceiving in her breaft the feminine flames of anger, eight dayes after the birth, in the night, with two women cometh into the Chamber of the woman that lay in, and maketh hafte to her bed; whereupon the woman in childbed endeavouring aloud to call upon her Husband, finds her rongue and all her members stupify". Then the VVirch standing in the midst between two women, said, Behold, this scurvy creature scorn'd I should be her Midwife; but I'le be reveng'd of her. The two women et at flood on each fide of her, interceded for the woman, faying, They never knew or heard any herr by her. Bar the again thus broke out paffionately, Becaufe the bath vexed my Jublits, i'le vex hers; but for your lakes her pain shall be suspended for half a year; and then putting het hand upon the womans belly, her guts appear'd to come out as it were, and the Witch roll'd fornething into them; afterwards, the women being gode, the child-bed woman being come a little to her felf, call'd ber husband, and rells him the whole businesse. He comforts his wife; and bids her be of good chear, for thefe were but vain terrours, and fuch as women in child-bed were usually infested with. But the answered, O fire threatned I should endure this misery after half a year, but if now they are gone, I find no more hurt by it, I will rest confident upon thy opinion. She had alfo an Archideacon to her lon, to whom the reveal's the bufiness. When the fix moneths were over, the began indeed to be most grievoully tortufed with pain in her belly, to that night nor day the could take any reft, but continually grouned and farieked out most milerably; Nor in all these forments did the forger God, whom the fill implored for his affiftance, and who heard and delivered her: For on a day when the went to stool, all that fifth came from her. Then the called her Husband and Son, and faid, Now I hope you are convinced it was no vain imagination that I told you of; who ever faw me ear thorns, flicks, and bones? For there the shewed them Role-briars a hand length, then flicks and bones, and other rubbith, whereby the was to commented. [ Phid. cap. 3. J.

The Devil had to efferated, and wholly acted certain Wirches, that they devoted even their own Children, or any other Infants they could come by, to him the Prince of Devils, with horrid exectations; which crucky of theirs was thus detected. When a certain Wirch denyed all help at the time of her travail, but onely of one daughter of her own; her Husband wonding at the

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thing, hid himself in the house, that so he might find our the myitery, and by that means faw the horrid rites of both the facriledg and oblation; He faw the Infant, held up by no humane means, by the impulsion of the Devil ascend up the chimney by the Pothooks, looking with an ugly Satanicall look; the Mother in the mean time calling upon the Devil with her ufuall diabolicall rites and acclamations. Which when the man faw, (to his amazement) he was very earnest to have the Child christened without delay; and taking with him fome neighbours, and his daughter who carried the child, for the next Village he is bound in all hafte, where the Parish-Church stood; and having as he went along, told two of his neighbours of the businesse from first to last, when they came to a bridge they were to passe over, he drew his sword, and putting it to his daughters breaft, vow'd she should there immediately dye, if the did not convey the child over the River without humane power; for I will not have him go (fayes he) over the bridge, but of himself let him be conveyed immediately to the other fide. And when the good woman wondred at this rigour in the man, and fought to perswade him, he yet insisted upon his demands the more resolutely, untill he forced his daughter to call up the Devil, and make him convey the Infant over the River withour any visible means. The Child being baptized, he having fufficient teltimony against his daughter, when the time of purification was over, accused wife and daughter, who being brought before a Magistrate, and convicted of that most impious crime, were both deservedly burnt. [Ibidem.]

N a part of Suevia, a Country-man walking over his ground to fee his Corn in a dry feafon, with a little girle, a daughter of his with him, wished that it would rain a good shower. Maid hearing her father fay fo, out of her childish simplicity told him, She could eafily procure that for him. The Father wondring at the childs words, askt her, how could she do such a feat? O, (sayes she) I learnt that of my Mother: and added, That she could easily cause it not onely to rain, but hail, and raise a great tempest, and that her mother learnt it of a Master she converst with; and that whenfoever and whatfoever the required of him, was presently perform'd; but that her Mother had Arially charged her to tell no body. The father being terrified at these things, askt her if the had ever feen this Master. The girle answered again, that the had feen many come in and go out, who her Mother told her, were their Masters and Loving Lords. Her father again demanded, if the could just then raile a shower or storm? She reply'd; I, if the had but a little water: He therefore brought her to the River, where calling upon this Master, the presently caused it to rain in her father's fields alone, and not in his neighbours, as he had commanded her. The man feeing that, bid her also make it hail, but so, as but in one field which he shew'd her; this the prefently effected. And then being fully resolved his wife

was a Wich, he brought her before a Magistrare, there convicted her of the crime, and burnt her; his daughter being put to holy exercises, and by sacred means, was delivered from the power and wiles of the devil. Ibid.

- 130. In the Town Fach, a Judge commanded his Serjeants to apprehend a Witch, and bring him to execution: but they were so annoyed with loathsome stincks, and struck with such a terrour in the businesse, that they utterly despaired of effecting it. The Judge (his name was Peter) insisting more earnessly upon the performance of his command, again exhorts them, that they would take courage and lay violent hands upon the Witch, for now the appointed time was come, wherein the detected crimes of this impious person must be punished; by which encouragements, being animated to repel the sascinations of the devil, the VVitch was taken, and brought to execution.
- AT another place when a Witch was bound and brought to the Gallows top, the spet in the face of the Hangman, and he prefently fell down dead; in like manner the did by a second. But the third going about a little more warily, was yet so invenomed by her breath, that all his face swelled till he was stark blind with it, and a little after, he died of it.
- all other creatures, and how they can raise storms and tempests, you may find sufficiently laid open in the 14. & 15. chapters of the forecited Author: the examples are very horrible, nor do I think it necessary to commemorate any more of them. The History of Job will evidence the same thing, what is not onely the power, but how extream the malice of that evill Spirit.
- 333. Here were two brothers, to whom their Father left a competent estate when he died, the one of them took upon him a Monastick life, the other married, and fer up a common Inne; and most earnestly gaping after Riches, used all means possible to defraud, not onely his guests, but their beafts by false weights and Measures, and conveighing their provender from before them. Whilst he thus strove to be rich, his estate went to wrack on every fide, and the more he took care to heap up, the more and greater losses he fustained. When his brother the Monk came to him to part the estate with him according to his Fathers Will; he defired his brother that he would forbear profecuting him for the division of the goods at prefent, for he was poor and in a very low condition and notwithstanding that he used all means possible for the gaining of an estate, yet all the fraud he could use profited him nothing; when the Monk heard this, he faid; O my Brother, if you order your Family fo unjustly, 'tis no wonder that things go fo ill with you. For you keep such a guest that consumes all, and more than

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you can possibly gather; and if thou wilt see 1 im, follow me into the bottom of the Cellar, and I will shew thee who consumes thy estate. Whither when they were both come, the Monk by his adjurations, made the Devill that lay hid there, thew himself to his brother. And presently a beast of an immense bignesse, and so fat that, withour much ado, he could not move himfelf, appeard, which when the Monk law, he faid, O what a gainfull Inne dost thou keep, and turning to his brother, faid, Behold that beaft thou haft pampered by thy fraud, for whatfoever thou fraudulently gottest from any man, this ugly beaft devoured. Therefore hearken to me; Be faithfull and upright in thy dealing towards all men, use an equall measure, and defraud no body; and after four years I will come again, and then divide my Fathers estate with you. His Brother follows the Monks counfell, and as much as he went backwards in the world before, he now came on, and in a short time had fuch experience of divine goodnesse, that he was Master of a great estate. At four years end, came his brother the Monk, to see what condition his brother was yet in, who received him with great alacrity, and told him he had followed his advice, defiring to fee the beast now again, in which the Monk gratified his brother, and commanded the beast that lay hid in the Cellar to appear, which when he came was fo lean, his bones would scarce hang together. Then fayes the Monk to his brother, now it's time for this guest to get hence and seek another Host. But if thou shalt hereafter order thy affairs with the like Justice, thou shalt alwayes learn experience of the great bleffing of our great and good God.

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Not long fince; sayes Bodinm, in Vallis (which is a name of the Suburbs of Laodunum) a certain Witch by her inchantments, treed a woman from her disease, who was most grievously afflicted, and thus she effected it. Falling down upon her knees, and looking towards the ground, see called upon the Devill-very often, and with a loud voice, that he would cure the Woman; and pronouncing certain strange words, gave her a morfell of bread to eat, and by this means the woman recovered. Which kind of cure is plainly such, as if the sick woman had prayed to the Devill for health, than which it were better to indure the most painful death. Demonomania, lib. 1. cap. 6.

Remember about 20, years 2go, at Lutetia, in a Noblemans house there, I saw a young man by often reciting certain French words in the presence of many honest people (which I think not good to mention at this time) make a seive dance, and move at his pleasure, And that he had a Familiar to help him is manifest, for that when he was gone, and another repeated the very same words, he could effect nothing of that nature by it. Idem. Lib. 2. tap. 1.

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- NO Country-man (sayes the same Bodinu) is ignorant, that if two Verses out of the Psalms be recited while the Milk is a churning, there will no butter be produced by any Art. I was at Chillis of the Valesians, when a boy standing at the maids heels, hindred the butter to come or gather: but she threatning curses from God upon him, if he did not cease and remove his Verses, made him speak somewhat preposterously, and backwards as 'twere, and then the Butter came after she had spent almost a whole day about it. If you put but a little Sugar into the milk, it will make no butter; for this proceeds from an antipathy in nature, and by the same reason, if but a little Cyprian-brasse be cast into a Furnace of Iron it will never melt, but turn to ashes, and therefore the Forge-men when they kindle the fire, see that there is none in the Furnace, nor any one near the Chimney.
- There is a diabolicall art called Auxilviountiliar, or Ring Magick which is performed by putting a Ring upon a bowl of water. This a famous VVitch, an Italian born, used at Lutetia in the MDLXII. year of Christ, muttering out with all some kind of words, and by this conceit, gave answers aright to some that consulted her: but most were deceived by it. Joachimu Camerensis tells us that Hieronymu the Stage-player, whose son became Chancellour of Mediolanum, had a ring that spoke, or rather a Devill speaking in a Ring, which rightly rewarded the Master of it at last, for it caused him to be excommunicated and cursed. Bodinus, Damonom, lib. 2. cap. 1.
- I Once saw a Physician of Tolosa exercise Passinarria, or rod-Magick, and with a low voice murmure out some (1 know not what) words, till the two ends of the rod met, and touch't each other. But when it profited nothing to the cure of the affected, he blamed their incredulity, and cutting it into pieces, he caused it to be put about the necks of those that had the quartane Ague, for their remedy. Ibidem.
- Fall wicked devices of this nature, none arrive to that community and perniciousnesse, as that of restraining new-marries people doth: This the common people call the binding of the Ligula, which boyes practise with impunity, and with high impudence, some bragging of it. Nor is this a new thing, for we read in Herodotus, that Amasis King of Egypt was so bound in this nature, that he could not have to do with his VVise Laodice, till with exorcismes and solemn prayers he was freed. Paulus Emilius also testises in the life of Clotarus the second, that his Concubines used this trick against Hermamberga. Some Epicurean Philosophers laugh at this miracle, because these Artists in knotting the Ligula that are abroad, make people wonder when they see that they can by no means cure the same. And therefore the Canon sayes thus, If at

any time by Witchcraft and forcery through the hidden, but alwayes just Judgment of God permitting, and the Devill preparing them, thy copulation is hindred, repair to God by humble confession. Out of which place we may note four or five Axioms, or undeniable politions. First, That copulation may be hindered by Wirchcraft, which all Divines unanimously confirm, and Thomas himself upon the fourth book of Sentences, in the 24th distinction, where he faith; That a man may be restrained in that particular, as to one woman, but not otherwise; and in his last chapter of Frigid things. The fecond is, That it is done occultly, but by the permission of God in just Judgment. The third, That it is performed absolutely by the Devill. The fourth, That in this case God is to be repaired to in Fasting, which last head is chiefly to be observed, least those that are troubled with these things (as thany do, and as the Devill defires and intends they should) run to Diabolical means for remedy.

Specially it is strange, that little boyes by pronounging some words, should be able most exquisitely to perform this inchantment. I remember Riolem, general Embassadour to the Blefeafes cold me, that a little boy was feen tying this whot under his hat, while it Matrimony betwitt two was celebrated in the Church, and that the boy being feized on, escaped with the knot. Whilest at Pillaviam I acted as Vice-Procurator in the year 1 567, there was brought a case before me of this nature; which when I told tomy Landlady, a very vertuous woman, the (as if most skill'd in that Art) in the prefence of Jacobin Banvafus an Attorney in the cause, declared there were above fifty wayes of tying this knot, whether rarye a married man, or a woman onely, that the one despising the other's infirmity, might run after adultery, but that . the man for the most part was bound, but seldom and hardly the woman, and that they might be bound for a day, a year, or ever, or for as long as the knot should last, unlesse it were dissolved. That there was a knot, whereby one might be brought to love another, and not to have reciprocal returns, but extream hatred; and that there was another way to make two love one the other most affectionately; but if they came to lye together, that they should scratch with their nails, and beat one the other most inhumanely. As I heard at Thelefa, there were two thus illigated for three years space, and then reconciled, and had a very fine child. And (which I most admire) the woman whilest she was ligated, declared the had little tumours like warts rofe upon her as figns of children the thould have had, but for this ligature. faid, there were knots to be made to hinder procreation, and not hinder copulation, that there were men could not be ligated, and some that might before marriage, and some after; but those few, and the Urines of men might be stopt by this trick, whereof they were not few that dyed. I found a poor boy almost dead with this thing; and the man that did the feat, lool'd again the knot, and fo

gave his urine vent. And not many moneths after, this very Sorcerter dyed of a like ligature.

- This mischief proceeding to a community in the Countrey of the Pills, the chief Quastor of Niortum, when a new-married wife accused a Neighbour of hers for restraining her husband, in the year of the VVorld, 1560, he caused her to be cast into a very loathsome prison, threatening her she should never come thence till the man were loosed; and after two dayes the imprisoned woman gave leave to the married people to enjoy each others bed; and when the Judge heard the man was freed, he freed the woman from prison.
- This is worthy our observation, That it passes the skill and power of the Devil, or any of his Agents, to restrain mens senses, or bind others from eating or drinking, by intercepting their power or stomach; or deprive a man of the use of any member, save only that secret one, and sign of our virility, which in Germany they often deprive men of, by making them run up into their bellies. Sosprengerus tells of a man of Spira, who when he thoughs he had lost his premises, sent for Physicians and Chirurgeons to tearch for them, who found no scar or wound at all; therefore he repair'd to the VVirch he had offended, and appeas'd her, and so was cur'd. Also a Citizen of Ratisbone surnishes us with another example, of one who violently laid hold upon a VVitch, and threatening to strangle her, compell'd her to loose him from that nodus. All these Badinus relates in chap. 1. Of his second book.
- Mulanus, Abbot and Lord of the Notallians, who now is fent 343. Ambastadour to Constantinople by the King, and Polonus (who is also called Pruniskus) Ambassadour for France, told me, that one of the greatest Kings of the V Vorld being very desirous of the knowledg of the number of his years, and the time of his death, sent for Jacobin, a Sorcerer, who when he had ended Masse, and consecrated the Hoft, commanded a first-born son, or man-child of ten years old, who was provided for the purpole, to be beheaded prefently, and putting the head upon the Hoft, pronounced certain words, and inscribed some characters not necessary to be known by us; Then he ask'd the head, what he would have; which answered only two words, I suffer violence. At this the King was inraged, and cryed, Take away the head; and presently in that fury dyed. This story is very common in the Country, wherein it was acted, and very certainly reported, although there were onely five persons present at the thing. These things thus writes Bodinus.

Ohannes Charterius, that wrote the History of Charls the VII tells us how one Guilbelm. Edelinus, a Doctor of Sorton, was condemned for Sorcery upon Christmas Eve, in the year, 1453, who confest he had often in the night time been carried abroad to a great meeting of Magirians, where he alwayes renounced God, and adord the Devil in the shape of a Goat, kissing his posteriors.

344.

A Certain poor man, when his Wife often went forth in the night, and forth would remain the man knew not where making for her excuse to him, either that the went to stool or bath with her neighbours; wherein when he had often disprov'd her, he began to suspect her chassity, and threamed to kill her, unlesse the directly told him where her haunt was. She being terrified with the fense of present danger, told the matter plainly, as it was in every particular; and furthermore, that he might experience the truth of what the faid, promited him he thould fee, and go himself whither the used to go. And to that purpose giving him an oyntment, wherewith they being both anointed; and the having pronounced some words, the Devil immediately carried them from the Countrey of the Lochis, to the Bunder alenside Sands (which are diffant no leffe than fifteen dayes journey, or more) when the man faw himself in company with Magicians, Witches, and Devils, (in a humane, but horrid (hape) a thing very unufual to him. and in a strange Countrey, he began to blesse himself, and say, Good God, where are we now ? At which words the whole company vanished. Then he understood that he was naked, and was forced fo to wander up and down the Belds till morning, when he light upon fome Countrey-man that fet him in his way. And fo making the best shift he could, he resurned to Lachium, where he accused his Wife positively of all these things before the Magifirste, who commanded her so be apprehended . Bur The mirigating the businesse as much as the could, contested the most part of the bufineffe, and acknowledging her fault, returned from her wicked-

345.

A Les some sew years since a woman of great quality at Lugdu-Laum, note in the night; inditaking a gally pot out of her clofet, anointed her felf with it, mureding some words withall; a stallion that lay with her that night; observing her, when he could not see her, role to look for her jund when he found nothing but the gally post itaken with not teles and entiosity, he also as he had seen her before, anointed himself with the byt that was in it, when he immediately found himself to be among a great company of Misches and Sorrerers in the fields about both mingle, whereat he was much amazed. But in the first place calling upon God to assist, him, the whole company disappeared; and he, finding himself all nakted, returned to Lugdunum, accused the Wisch, who consessing all the businesse, was burnt for it.

lever right not fee one the others faces : It may after

- A Thing of the same nature befell a Nobleman of Maldonam, who by some words of a Milner, together with the infligation of his own curiosity, was induced to go amongst a company of Witches to see fashions for south; but when he was among the thickest of them, an extream horrour seized of him, informach, that although he did not invoke Divine aid, the devil said with a very loud voyce, Who is this that is so fearful? And when he sought to depart their company, the Witches all vanished. And when he returned, he intended to discover the Soucerers, but they fied for their safety. Bodium Damonom, lib. 2, cap, 4.
- TE read in Paulus Grillandus, a Lawyer of Italy, a man very 348. well experienc'd in the facts of Witches and Sorcerers, That there was certain Country-man not far from Rome, in the year of the world, 1526, who when he faw his Wife rife naked in the night to anoint henfelf, and that thereupon prefently the was gone out of his fight, and could not be found in the house, the next day provided himself of a good endgel wherewith to belabour her fides, untill the should sell him whither, and to what end the fo conveyed her felt last night, which the prefently doing, he pardoned her, upon condition that the would convey him amongst her fraternity. She the next day and inted both her husband and her felf, and then they were presently mounted each of them upon a Goar, and fo prefently brought amongst the murster of Witches. Now his Wife had forewarned the many he thould by no means name God or Christ, unlesse in scorn and opproby to him; when they were thus in the created the wife appointed her husband to fland a little aloof till the had falured the Prince of them, (who was most magnificently closched and guarded about with a great, zing of men and women a all honouring and waiting upon this their Lord) and that by for doing, he should fee the whole of the bufineffe. When they had done thus, they began a sing-dance, (which is now taken up among the Country-people) that dancing backwards, they might not see one the others faces: It may be to the intent they might not know, nor accuse one another, if perhaps they might be arraigned in the prefence of one another, after, which Trifcalanus did, to whom Charle the Minth gave leave and liberty, that he might discover his fellows. He told him, being in a great affembly of young men, That there were thany there that adored and worthipped a Goet in their meetings and kiffed his very posteriours for arechole in plain English, if you will have it fo). Then by reason his back was nowards them, he not seeing them, they danced together, and the devils copulated together in men and womens shapes. After their danging, the rables were covered and furnished with meat 30 the woman then moved the man to 124 lute the Prince, and fitting down with the rest of the company to the table, seeing the table furnished with mean, he called for falt t and when falt was brought to the table, before he tasted any thing,

he faid grace, which being ended, presently men, meats, and table vanished away, and he was left desolate alone, being very cold, and not knowing where he was; As soon as it was day, he came to some thepherds, of whom being asked, Whether he knew where he were? He answered, That he knew himself to be in the Beneventanian Earldom, in the royal command of the Pope. These things were done a thousand miles from Rome, from whence travelling, he was forc'd to beg his meat and rayment, and at length coming home upon the eighth day after, poor and lean, he apprehended his Wise; by whom many more being accused, and confessing the truth, they were all hanged.

Here is in the same Author, in the year 1535, that a young Maid in the Dukedome of Spoleto, of the age of thirteen, said, that she was brought by an old woman into the company of Witches, and seeing the convention of them to be so wonderfully numerous, she cryed out, Blessed God, what meaneth this? which as soon as she had pronounced, all vanished away; and the poor girle, being sound early in the morning by a Shepherd, told the whole businesse to him, who bringing her nome, the Witch was accused by the Maid, and, being sound guilty, put to death by fire.

He same Paulus Grillandus in his Book de Sortilegiis writeth, that being invited by a certain Nobleman to the Castle of Saint Paul in the Dukedome of Spoleto, coming thither, he told him of three fage marrons, one whereof trusting in his promise that the might freely speak without danger, confessed that fifteen years fince, the was brought by a fage old Woman into the company of Witches, where the Devill being present, obliged them by an oath to renounce God their Creator, Faith, and Religion, and to be faithfull to him, and that with their hands laid upon a book of most obscure writing, healso bound them to some solemn services to him in the night, and that they should whenever he commanded them upon Holidayes, or fet dayes, come whithersoever he should conduct them; the Devil on the other side promised to them mirth and felicity eternall: The confessed further that at that time she killed four men, many Cattle, and brought much hurt to the fruits of the Earth, and if it happened at any time that the came not to their meeting, without the were able to give good reafon for it, the was so vexed that the could neither sleep nor take any rest; when She came to their meetings, She heard the voice of a Man which called the Devill little Lord, and sometimes Mr. Martinetus; and as foon as ever She had anointed her felf with a certain unction, She mounted a Goat that stood ready at the door, and held by the hair and tail; by which Goat She was suddenly conveighed unto the great coverture of Beneventum, where She found a very great company of Witches and Inchanters. There when She had vow'd allegiance to the Devill, She danc'r, fare at 349.

Table, and last of all, every Devill concopulated with her, or him they had to their peculiar protection; and when they had thus done, every one getting upon their own Devills, returned particularly, with the same incredible swiftnesse that they came thither, and that also they did privately at home adore the Devill, when this was all contest, and compared to the confessions of two more there were many others accused who acknowledged the crime, and together with their oyntments and powders, they were all burnt alive.

- Lso in the third book of Tarquamadas of Spain, amongst others 351. you have this more modern story. That a Magitian being very importunate, at last perswaded a companion of his that he would be a most happy man, if he would but be of his Faith, and come to their meetings. And when he had given him his confent, he on a night took him by the hand, and speaking some words, they were both carried through the Ayre to a great company of Witches in which an incredible company of both men and women compaffed a Throne, whereon fate the greatest of the Devills in the shape of a Goat, to whom all of them went to kiffe en la parte masuzia quatenta (which, to those that understand Spanish, is those parts which are not fit to be named in English). When this new-comer faw this, he faid to his companion that he could no longer patiently behold these things, and presently calling upon God with a loud voice, they all disappeared with a great tempest and Whirlwind, and left him alone there, who was three whole years before he could reach his own countrey again.
- Odinus also writeth, That Joanna Halveria, born at Verberium 352. Din the Countrey of the Compedoensians, did confesse, that by the decree of the Council, by the confirmation of the Ju ge Sanfifiamus his Mother was condemned to the fire, and that he being twelve years of age, was offered by his Mother to the Devil in form of a black man, with fable apparrel, boots and spurs, and a sword at his fide, having a black horfe at the door, and using words to this purpose; Behold my daughter, which I have espoused to thee; and to her, Behold thy Love, in whom thou shalt be happy. And that from that time the renounced God and her Religion, and that he lay with her, as men use to do with women, and she found no difference twixt him and other men, but that his feed was cold, and that the Devil once asked her, Whether she would be gravidated by him, which the refused, lib. 2. cap. 7.
- E E find in writing that at a great Sessions for examinati-353. on of the Potezanian Witches, held by Andreas Fertius the Kings Deputy over the Landunenfians, where divers were burnt, out of whose confessions some things follow. Margaret of Bremontinus Wife of Noeles Lavertus, walking with Mary his Mother the Munday next after into the convent at Franquisanum near Lognium,

which

which standeth in a Meadow, her Mother putting a Broom betwixt her legs, and speaking some words (here omitted) suddenly both Sheand her Mother were carried to a place where they sound Joanna Roberta, Joanna Guillimina, and Maria the Wise of Simon Agnus Guilelina, the Wise of one Grußus, with whom were six Devills of humane shape horrid to behold, &c. And after some dancing with them, the Devils lay with them, and had to do with them; and that one that took her to dance with him, after he had saluted her twice, lay with her for half an hour together, and that the seed he spent was very cold. Joanna Guillemina assents with her in these things, consessing that it was very true, that at least half an hour they were in copulation, and that the seed she received was very cold.

TE read also in the 16th book of Johannes Meyerus who most accurately wrote the History of Flanders, That in the 1459th year of Christ, there was a very great company of both men and Women burnt in the Town Atrebantium, who mutually accused one another, that they met in the night, danced, and lay with the Devill. Likewise Jacobu Sprangerus, and four of his colleagues also tell us, that from the mouths of many wife and good men, they have been confirmed that many Witches had at the stake in Germany confessed, and in particular at Constantia and Rausbon in the year 1485, that the Devill lay with them after they had by his in ligation denied both God and all Religion. And that not a few had repented, and turned off themselves from that wickedness; and confessed that whilst they were Witches the Devill had often to do with them. It is written likewise that very many came, and freely acknowledged, though no man accused them, that they had been guilty formerly of commerce with the Devill being Witches, to these things Spangeus adds, that Witches did very oft copulate with the Devill, in the fight of the Sun, or clear day, and did strip themselves in fields and Woods, and were often seen naked in the fields, and were sometimes taken by their husbands in the manner withdevils which they conceiv'd to be men, and therefore they fet upon them with Swords whereby they could do no execution upon them. Paulus Gralandus, a Lawyer of Italy (who knew very many VVirches) doth declare in his book de Sortilegiis that he was commended by an Abbot of St. Paul's at Rome, in the year 1526. in the Moneth of September, to take cognisance of three Witches, who amongst other things, confessed that every forceresse had a particular Familiar to commerce withall, in the History of St. Bernard, we read there was a Witch who usually copulated with the Devil; her Husband not perceiving hersthough he lay in the same bed with her.

- N the flourishing Garden of Antonim concerning Turquomeda of 355. Spain. I found another History concerning a noble Spanish woman. who related that she was induced by an old Witch when she was eighteen years of age, and from that time she had to do with the Devil; which was burned alive, and unpenitent, being a Cerdenate. The same doth declare that another did repent, and was put into a Monastery. Adamus Martinus the Landunensian Proctour of Confession, told me (saith Bodin) that he had a Witch of Biebra (that is a Village two miles distant from Landune) in question, in the Jurisdiction of D. Boan, the Captain of the Verumandians, in the year 1556. who was first condemned to be hanged, and afterwards to be burnt; but the was delivered alive to the fire by the fault of the Hang-man, or rather the just Judgment of God, who did so demonstrate, that the punishment should be equall to the offence, neither was there any mischievous act that did more deserve fire. Therefore the confessed, that Satan (whom the called her companion) was wont to have to do with her, and that she did feel his cold feed.
- Hen I was at the great meetings of PiBavius in the year 1567. performing my office amongst the under servants of the general Proctour, I took two filthy and beggarly Magitians, which did beg alms at a rich mans house; who being denied, did cast in Witchcrasts, and all the houshold being driven into sury, died mad. Damonum, libro 3. capite 1.
- Here was a crasty Taylor at Lutetia a Magitian, who onely 357. touching with his hand, did curea Quartane Feaver, but he was in no wife cured that would not believe that he could cure him. And there was a certain Italian old woman at Audes curing difeafes in the year 1573. who when the was inhibited by the Judge to cure any more discases, called a Court of Parliament, her cause was pleaded Eloquently, and likewife Learnedly, by D. Johannes Baltruus, Lawyer to plead the cases of the Parliament; fellow officer with the Lord of Matratius, and my Countreyman; but it is proved that the means by which she cured, did disagree with nature, as with the Brains of a Cat, which is poyfoned; the head of a Crow, and other such like things; which things do plainly convince, that it was not done by the strength of the excellent Oyl, or of the healthfull Oyntment (which many good men, and lovers of the poor do make) but by means beyond Nature, or by charms of healing.

Jodeens Darmudanus doth write in Praxi crim, cap. 37. that there was a Witch at Bruga in Flanders, having the greatest repute of Holinesse, because the could cure innumerable diseases, but first she did take care for this, that they should believe that she could cure them, afterwards she did make known fasting dayes, and commanded that Paier noster should be said divers times, and that they should go to Compostella at St. James's, or to St. Arnolds, but at length she was convinced of many Magicall charms, and defervedly punished.

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Johanna Harvilleria, which (as we said before) was cast alive into the sire, consessed that she cast in charms, that she might kill a man which had beaten his daughter, but he having excelled her wireherasts, suddenly selve pain in his loyns, and his whole body. But when (as she was greatly renowned for the same of her Art) it was told the man that the grief could not come to him from any other person, then she promised that She would work means whereby he should recover, and took him into her custody: to that end She did require it earnessly of the Devill by intreaties, and She did labour by many means (which it doth not concern us to describe) for his healing, which Saran answered it could not be done. And therefore She saying to him, that for that cause he should come no more to her, the Devill answered her, that he would not come. A little after the sick man died, and the Witch hid her self, but although she was hid, she is found, and suffered deserved punishment for her wickednesse.

359.

Odin writeshabat he faw a certain Arvernian Captive at Lute-Dtia, in the year 1579, sometimes curing Horses and men, with whom was found a very large book, full of the hairs of Horses, Cartel, and other beafts of all colours. This man if at any time he cast his Charms on a horse, be consulted, and having the hair of that to he did cure him, that he might deliver his Witcherafts to another, but he sook no money, and if he did take it, he affirmed that the did not care for it; And therefore he walked about in a very old Caffock, replenished wish a thousand patches, But when once he had cast his Charms upon the horse of a certain Noble man, being asked, he cured him, transferring his enchantments upon the servant of the same man; he answered, those that came again remained him cured, that they must know of the Noble man, whether he had rather lose his fervant, or his Horse ? In which thing the Noble man being in doubt, and friving to be advised; the forwant died, and the Magician was apprehendi, and not apon wheels; which acknows

Courte Son was called by mean, that they maight over Magifrage; Therefore Dianum being the another include That cittain cyle and putions were collected, so more than the favour

360.

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- 361: Heard from the Lord Turnerius the Aurelienfian Counsellour concerning Hulinus Parvus the Aurelienfian Materiarius. This man by chance being deadly afflicted by Magick, did take care that a man should be fent for, (who promised that he would drive away all difeases, being suspected of the Magick Art) that he might cure him. But he answered that he could not restore health to the man, unlesse he should transfer the disease to his son then fucking. The Parent consented to the murder of his fon, to obferve the thing, that the malice of Satan might fo much the better be discovered. The Nurse having called it to remembrance, fled away with the child, while the Magician was touching his Father to cure him. The Father being cured by his touch, the Magitian doth require the child to be brought, which being not found, he fuddenly cryed out, I am undone, where is the child and when he was going away he had scarce put his foot out at the dore, when the Devill kill'd him presently, and his dead carcase was as black, as if any one had dyed it with a black colour on fet purpole.
- Heard also (saith the same man) in the Judgment of a Witch at Nauntes, (which was accused of casting in charms to her neighbour) that the Judges commanded that she should touch the woman that was troubled with the charm, which is done very often by the Judges of Germany in the Imperial Camera; the refused, but seeing her self to be compelled, she cried out, I am undone, and together touched the woman that was afflicted with the enchantment; she recovered, and the Witch being dead fell down, her dead carcasse being condemned to the first I received the story from one of the Judges that was at the Judging of him.
- Heard also at Tholosa, that a certain Student of Burdeaux, said to his friend, being very sick of a quartan, that he would give his Feaver to one of his enemies; but he answering. That he had no enemy; he said, Give it therefore to thy servant. At length, when it was a doubt of conscience to him to do it, the Magittan said, Give it me; Then the sick man consenting, the Magittan dyed, being oppressed with the Feaver and the sick man revived.

  Bodin, lib. 3. cap. 2.
- But this is no news, and unheard of; For we read in Gregory the Turonensian, libio. eap. 351. That the Wife of King Childe.

  bert, as soon as the heard that her son dyed by a mischievous all, in her seminine sury the commanded a great number of; Witches to be apprehended, burned, and put upon wheels; which acknowledged, that the King's Son was killed by them, that they might save Mummo, a great Magistrate: Therefore Mummo being taken, and put on a horse, he said, That certain oyls and potions were given him by the Witches, to procure (as he thought) the savour

of Princes; and he commanded the hangman that did torment him; to tell the King, that he perceived no grief from him. Then the King commanded that he thould be firetched on the wrack, and that points of iron to be put between the nayls of his feet and hands, as it is the custome of punishment in the East; which was without the breaking of members; the pain was implerable. After some dayes being carried to his men of Burdeaux, he dyed,

365.

Out Experience doth teach us, that a disease happening by a Juarural manner, nor by witchcraft, cannot be taken away by Magitians, Quafitor Sprangerm doth bring an example; when he knew that there was a Counterfeit Magitian among the Infusugent sian Witches of Germany, who seeing his poor neighbour to be most heavily afflicted, as if her bowels were incessantly pierced with fwords: I will try, faith he, if thou are troubled with charms, and will cure thee. Then poured melted lead into a round iron thing with a hole in the midft, being full of water, and putting it to the fick woman, and uttering certain words, which it doth pleafe me to conceal, he perceived certain Images in the hardened lead, by which he knew that the was afflicted with charms. This being done, he took the husband of the woman with him, and both beholding the upper post of the door, they found a waxen Image fet up in honour of a victory, at whose two fides two Needles did flick, with other dust, grains, and Serpent's bones, all which he cast into the fire: But the woman, when the had given her foul for a pledg to Satan, and the Magitians, to whom the had gone for her health, was recovered.

366.

Gerius Terrerius, a most learned Physician, when I was at Thologa, hired handsome houses, and scituated in a very good place at Burfa, for very little, in the year 1558, because an evill spirit did trouble the Inhabitants of them, being not right owners; which he did no more care for, then Athenodorus the Philosopher, who durst dwell in a house forsaken by the Athenians, and the Inhab tants, because of an empty spirit: But when he heard that thing which he never believed, that he could not go to the Cellar fafely, neither sometimes take reft, having admonished Lustranus a certain Student, to be in the City, who did exhibit hidden things to be feen in the nail of a little boy, he caused that this Sudent should use his art: But a girle full of knowledge, said, That she saw a woman most exactly adorned with most pretious chains and gold, which did bear a torch in her hand to a cerrain pillar; and therefore Lustranus answered the Physician, that he should take care that the ground should be digged in the Cellar at the pillar, that he might find the treasure. The Physitian rejoycing, commanded it to be digged up. But when he thought the treasure was almost found, a whirl-wind arising extinguished the light, and going out of the vent of the Cellar, brake fourteen foot of the battlements of the walls in the neighbouring houses, part whereof fell regether into the

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porch

porch of thedore, pare inogone vent of the Cellar supart upon is woman carrying water, who is water-por was broken. There was nothing ever afterheard of the Spiriton Luft anur the day after, being more furely confided of the whole manter daid that the spirit car zied away the treasure, and he wondred because it did hure the Phyfican, who after ewo dayes related the History to me. Thefe things were done on the fibrenth day of December in the year 1558. the Heaven being fair and clear as it is work to be in Halcyon dayes. And we at the fame time faw thorough the battlements of the next house that were rest down and the porch broken to the Shop Bodin Damonomia, Liber 3 knew that there was a Country of Magitian steptie dis 0000

- nan Wirehes of Germany, who teeing his poor neighbooks Elandhon doth bring a History very like to this. Ten men VI were overwhelmed by the ruine of the Tower Magdebary when they did dig to find treafure; which Satanhad fhewed them. Gregorius Agricola in his Book de Spiritibus Subterraneu writeth, that at Annaberg, in that ruine, which is called the Town of Roles, there was a spirit in the shape of a Horse that killed twelve men, and made them withdraw from the mine full of Silver, which Magitians found by the help of Satan, wood to bound
- appear pale of the doctra 78.42 6 Heard of a certain Lugdanenham, in the Temple of the Virgin 368. Mary, that there was Campellanus of Luteria, who with his companions revealed the treasure of Accoling near Lanetia by Magick-Arr: but when they thought to have the Cheft in which it was hidden, it was carried away with a Whirl-wind, but part of the wall fell upon him, by which he was made lame for the whole term of his life. And when the Noribergenfian Priest had found the treasure by the help of Satan, and long ago was about to open the box, the house was abolished with a fall,
- Heard also from a Lugdunensian practicioner in the Law, that he 369. with his companions went in the night, that they might feek out a treasure by attering Conjurations, and when they began to dig, they heard a voice as it were of a man, which was put on the wheel, most horribly crying to the thieves : fo they were turned to flight : but evill spirits in the very same moment pursuing them, slew them even to that house from whence they came, and they entered it with fo great a noise that the Host thought it had thundered, and from that time he fwore that he would never feek after treafure. Bodin:
- Odin also proves by an example that forcerers can bewitch 370. I mens eyes, and move laughter, and make the spectators aftonished concerning Trificalanus that Magician, which faid of a certain Curae, all the Parish Priests being present; See ye that Hypocrite, who feigning to bring a Register, doth bring play-papers ! Then the Curate willing to flew that he brought a Register, he feemed to himself

himself to have play-papers, and whosoever were present, seemed to themselves to see papers, so that the curate cast away his book of account, and went away ashamed. But others coming a little after, gathered up the Register book, being freed from that like-nesse of Papers: by which thing it was manifest that Satan did delude men in many things, and also bind fast every ones eyes. For those which were not present at the former action, when the sorce-ter cast his delusions before the eyes of those that were present, did see a true book of account, when others on the contrary did perceive but an appearance of papers, &c.

The Germanes being about to search, what Witch had made a horse feeble and decaying, did draw the bowels of another horse to certain houses, and not entring the gates, but a Cellar or Cave under ground, did burn those bowels. Then the Sorceress which had committed that evil, feeling the pain of the Collick all within; She runneth streightway to the houses, where the bowels were burn'd, that she might ask for a burning cole; and her pain did cease. But if the doors were not opened, the houses were darkened, ringed with horrible thunder, and threatned ruine, unlesse that were within would open the door; which Sprangerus writeth, that he observed, and saw in Germany.

I Heard from D. Antonim Lonanim, the King's general Legate, that there was a Sorcerer at Ribemont, who having pronounced certain words, did discover another by a sieve. All the names of those that were suspected were brought, and when the name of that man who was in the fault was brought, the sieve did move uncessantly, and the Magitian accessary to the same fault, came, which being found, the Sorcerer was condemned. Bodin lib. 3. cap. 4.

Remember, that D. Bodin the King's general Procurator, sometimes related to me, When all his cartel remained in a Village at Moldena, that it was told his Wife, that a certain beast must be slain, which here it doth not please me to declare; and he ought to hang it with the seet upward under the threshold of the stable, with pronouncing certain words (which it is not needful here to insert); this being done, there did none of his cattel perish. Idem. ibid.

Johannes Martinus performing his turn of Ruler of Laodunum, declared to me, that when he was to try a Witch by the Authority of S. Proba, (for she had tormented a Mason with so great sickness, that his head did hang down almost between his legs, his body being crooked, which evil he did suspect to come to him from the forceresse) the Judg having regarded it well, he commanded, that word should be brought to the Witch, that she by no other means could save her life, then by healing the Mason. And therefore she commanded a swathing band to be brought home by her daughter; 371.

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the calls upon the Devill, casting her countenance on the ground the murrered certain charms before them all, and delivering the iwathing band to the Mason, she gave commandment that he should be washed in a bath, and that which was shut in the swathing band, should be put into the Bath with these words: Get thou gove in the Devills name. She said that there was this and no other means of recovery. These things being done, the Mason was cured. But yet before those things were seen in the Bath, she being willing to know what was in the swathing band (which she had forbidden to be done) they sound three little corns in it: But the Mason while he was in the bath, perceived as it were three great sisten it, when he came forth of it, although they did seek them very diligently, yet neither the fish, nor the arm was found. The forceresse was burned alive, and remained without repentance, Idem. lib. 3.cap. 5.

- Magician, who said to a rustick man, whom he saw bitten by a mad-dogg, That he was one that delivered from barm, that he might not lose his life. And when he prick'd his nose thrice to let forth blood, he was cured.
- Arolus Martinus, Governour of Laodunum, being certified, that a poor woman in the valley (that was the name of the Laodunensian Suburbs) was bewitched by a Sorceres her Neighbour, and taking piry of her, he threatned death to the Witch, unlesse she took away the disease from her Neighbour. She fearing, promised to heal her; and therefore the came to the beds feet, looked steadsastly on the Earth, joyned her hands, called on the greatest Devil with a loud voice; afterwards renewed her prayers, repeating some unknown words, and delivered a crust of bread to the fick person, which in the same moment began to recover. This being done, the Governour returning home, did appoint that she should be apprehended, and be burned as soon as might be; but she was not seen in those parts from that time. Idem. ibid.
- President of Vitriacus Francus, who was assigned to all the greatest meetings of Bruss, in the year, 1577. When we wanted his help, I did earnestly sollicite him, that we might assist each other in the publick burden, less the should go out of his place before the States were dismissed; he answered, That he had a certain friend who lay sick to death, he was tent for by him, and was made his heir, he thenceforth was sick sive or six years, his members failing him, and therefore his father being advertised, that there was a man in Flanders, who could cure his son, went hither presently; The Sorcerer unfolded the disease of the son (which he had never seen) to the Father, and sent him away into Lustania to another Magitian (whose name he told him) living in the King's Court.

Court. The Father bearing this patiently, went into Lusitania, where the Magitian faid to the Father (before he did onely proffer to (peak); Friend, thy fon shall be cured in a short time, go into France, thou shalt find a certain man named M. Benedithustowards Noviodunum, about 20 miles from thy house, but there are many of the same name) this man shall cure thy son. And therefore the Father wondring that he should undertake so great travail, that he might feek that afar off, which was near, took courage, and went to M. Benedistus. But he faid to the Father, Thou halt spent very much labour going into Flanders, and Lusitania, that thy son might berestored, Go, command him to come to me, I am he, that will The Father answered to these things: Now he hath not gone out of his bed for above thefe 5 years, and hath not truly the least faculty of moving in him. But at length, with no little trouble, the fick person was brought thither, and he was eased in part, but yet he was not long well. Idem. ibid.

Acobu Sprangerus the Commissioner, to enquire after the crimes of Magirians, by the same argument doth write, that he saw a Bishop in Germany, who being very sick, he knew by an old wisch, that he was fick by witchcraft; neither was there any other way to recover his health, then that the same witch should perish by enchantment, who had cast the charme upon him. The Bishop wondring, fent with all speed to Rome to the Pope Nicolam, V. that he might get leave to be cured by this meanes. The Pope, which did love him fingularly, did grant his request with this small sentence, that of two evils, he should flye the worst. The Letters Patents being brought, the Witch faid, Seeing that it pleafeth the Pope and the Bilbop, The would perform it. So in the middle of the night the Bishop was restored; but the Sorceress which had bewitched him, fell into the same disease from which he was freed. But in the mean time, that Sorcerefs, which dyed, would never confider, but uncessantly committed her self to Satan, to recover her health.

IN the field of Roiliers in France, in the year 1571. Charls the eleventh King, after dinner commanded, that Trifealanm (whom he had pardoned, that he might disclose the partakers of his fault) thould be brought to him. He confessed before the King, and a great assembly of his Nobles, the manner by which Sorcerers are conveyed, their dancings, sacrifices offered to Satan, detestable copulations with Devils, having shapes of men and women: Moreover, he added, That dust was taken by many, with which they killed men, cattel, and fruit. Every one admiring at these his sayings, Caspar Collignian, Admiral of France, (for he by chance was present) said, That a youth was apprehended in the field of Poisiers, some moments before, being accused concerning the death of two Noblemen, he confessed, that he was their servant, and he saw them with dust cast into the houses, and the corn, saying these words;

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words: A curse on that fruit, on that house, on that Region: And therefore he having gotten this dust, took it, and cast it into the bed where those two Nobles did lye; so both were found dead in the bed, but swelling, and very black. The Judges did discharge the boy. Then Triscalanus hearing that, discovered also many things of that kind. But it may be believed, if the King (whose body otherwise had the stronges joynts and complexion) had commanded this Prince of Magitians, and his other followers, to be burned together, that God would grant a longer and more blessed life to him for these Judgments. For the Word of God is alwayes manifest unto him, that he who quitteth a man worthy of death, doth return his deserved punishment on himself; as the Prophet said to King Achab, That he, because he had shewed savour to a man that did deserve death, should dye. Ibid.

- 380. IT is manifest unto all men, that the man of Rochell, who was wounded to death, of whose health all Chirurgions did despair, was so ordered by the help of a certain Magitian, that he could walk and speak some dayes; indeed Saran, and not any other, did bear him, that he might shew his power to the Magitians. Itid.
- Josephimu Camerariu doth declare in his book, de hatura Damonum, When by chance a certain Butcher went by a Wood in the night, he heard a noise, and dancings; and therefore having sought the thing diligently, coming, he saw filver cups, which things, (as soon as the Sorcerers and Devils were separated,) presently the Butcher took, and the day after brought them to the Magistrate: so they, whose marks were in the Cups, did accuse others, being summoned to the Court, and were all deservedly punished.
- Here is another more excellent example of that execution, 382. which was made at Pictavium, in the year, 1364. the history of which execution I learned as well from many in the same place, as also from Salvertm, Prefident of the people of Poidiers, (who was then fent for to hear the Judgment with Daventonian the President of Poiliers, with other Judges); and all in that region know it. Three men with one woman being Sorcerers, were condemned to be burned alive together, when they were proved guilty of the death of very many men and cattel; dust being brought to them, as they did confesse, by the help of the Devil furnishing them, which they hid under the ground of Sheep cotts, and the threshold of houses. But they declared, That they were wont to go thrice to the greatest meeting, whither innumerable Magitians came together to a certain cross-way where Feasts are solemnized, which did afford them the use of an Image; there was before them a great black hee-Goat, speaking to those that were present with humane reason, that they should leap all into the circuit of his embracements; and then

every one with a burning candle kifs his hinder-parting This being done, the Goat was confumed with fire, of whose ashes every one took, that therewith they might kill the Ox of an enemy; this man's Sheep; that man's Horse; that they might torment this man with sechenose, that man with death. Last of all, the Devil with a terrible noice did thander out whose words; Revenge your solves, or say: So every one did return by the help of the Devil the same way that they came we that it did appear from antient acts; for Magitians were condemned for the same cause 100 years before, and by the like consessions; and that it was done in the same place at the same cross. Two of these did repent; and two dyed in their obstinacy, of 2000 does help of the order.

Read also a Judgment against the Sorcerers of Potezana, which Adrianus Ferress the King's general Vicar imparted to me at bacdunum. In it their confession is after this manner; That they near Lognium at the Trenquisanian prison, certain words being uttered, were carried away with brooms, and there found others sumished with brooms ready at hand, and with them six Devils, whose names are kept. After that they had forsaken God, they being kissed, adored the Devils in humane shape, but yet having very bad countenances; and danced, having them in their hands; afterwards the Devils had to do with the women, but they required the dust to kill cattel: Lastly, it was appointed, that they should meet in the same place eight dayes after, on Monday at the begining of night; and when they had farried there three hours, they were carried back.

Bounas the Ruler of Gulick, being sent Ambassader to Bitargiam by name, among the Blefanjam, affirmed, that there was a Witch burned, he being Judge, whom her daughter accused, because her Mother had brought her to the meeting, and gave her to be instructed by the Devil; She among other wickednesse consessed, that she danced in the circuit of the Goat, and at length she related the several gestures of the multitude at the last time, and in what manner they made use of the dust. This man saith, that he had a child killed by her, another a horse; and he, a tree. But one being found to have done nothing from that time, received many strokes on the soles of the seet, and was decided by all others; She also added, That it did behove them to have fresh powder often. Bodin. lib. 2. cap. 4.

A mother Sorcerels, who confelled, That the could not rest, unless the did commit some evil daily, at leastwife the should break a little vessel; but when her Mistris caught her breaking her carthen vessel of purpole, then the confessed the matter, and

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was adjudged to dye, because the faid the could by no means reft, unless the had killed a man, or committed a mischievous took, that knerewith they might kill the Ox of an erform ; the

- I Remember, faith the fame Bodin, That Turnerism a Learned man. 386. an Aurelientian Counfelloun, told me That there was a fpeech all abroad, and found out true, that the convention of Witches was kept at the Cleriacus, and that Devils declared there, whatfoever was done in divers Nations, begatile they do reduce the feveral deeds of men, as it were, into a brief History of all person's actions; and this is the manner of divination which Sorcerers infe-But that Sorcerefs, whom we mentioned, would not flire from the sentence given, saying, She did prefer death before so greatitorments of the Devil, from which she could not be quiet even for a Read also a Judgment against the Sorcerost of govern answorn
- secretal Victoria But this is to be observed in the first place, That there is no accerting, wherein there is no dancing. So the Witches of 387. Languiana did fing when they were dancing, Har; har, Devil, Devil, leap hither, leap thither, play here, play there; others faid, Sabbath, Sabbath, (that is) a quiet holy day, having their hands and brooms lifted upwards, that then they might certainly testifie, with how great cheerfulnesse of mind and diligence they did worship and adore the Devil, as also than they might represent the worthip which is due to God, regges were gifted : long find or find o
  - Here is a fresh History of Naturall Witchcraft, by a Neapo-388. litane, who doth declare a thing which he tryed in a woman-Wirch, who after the had anointed her felf naked, fwounding, and void of leple fell down, and being returned after three hours space into her body, she related many things from divers Countries, which were afterwards found true. a but an
  - Heard from the Turettanian President, that he saw in Delphira-389. twa Witch which was to be burned alive, therefore the lying down in the fire, faying, Remain ye at home with my body, the was taken away in a trance, and because she understood nothing, her Master smote her with very heavy strokes of a rod, and then also that they might fee whether she had departed this life or no, the fire overcame the parts which are most sensible, neither did they any further watch her; and therefore lying (esteemed by her Master and Mistris) dead, she was left there: she was found lying in her bed the next morning. Which when her Master admiring, enquired what had happened to her ? She crying out, faid in her own language; Ah Master! How have you beaten me? Her Mafter manifesting this to the neighbours, a certain man said, It is a Witch: and therefore her Master did not desist till she acknowledging the thing, did make manifest that she had beard the meeting

of Magicians in her mind. So moreover, the confessed other offences which the had committed, and the was delivered to the fire. Bodin, in Damonomania, lib. 2. cap. 4.

Acobus Sprangerus the Qualtor, who did examine many Wig-Johes, don' write that they did confesse, when they seemed to be mken away by the spirit, yet it might from otherwise in the body. We have had another example in our memory at Burdeaux, in the year 1571, when perfecution was initiated against the Magitians of France. A certain old woman at Burdeaux being a Witch, confeffed to the Judges, that the was carried with others, every week where a great Hec-Goat was adored, by which author they did deny God, and did promife that they would ferve the Devill, every one did kiffe his privy parts, and after they had danced each one Then D. Belotus, master of the Bills containdid receive the duft. ing fupplications, (when the forcereffe faid that the could do nothing, except the was brought out of the Prison) being willing to tryine truth of the thing, did command her to be brought forth; and when the had anointed her felf being naked, the fell down as if the were dead, and void of lense, afterwards coming to her sense and rifing after five hours, the declared many things which were found to be fo, as the had faid in divers places. A certain Earl of the order of men of arms; did relate this History to me, who doth live yet, and was prefent arethat experience. Olaus doth testify that it is frequent in the Northern parts, and that their friends do watch the body of him that is in a trance very diligently, untill with great griefhe doth return, and bring with him his ring, letter, or knife, who is absent 300, miles. Idem, ibid.

Hat judgment of seven Magitians is alike admirable, which I learned at Nauntes in the year 1549. Therefore when they promised that they would shew before many, in an hours space, what was done ten miles in Circuit, they presently sell down dead, and did lye void of sense three hours; arising, they did relate whatsoever they had perceived in the whole City of Nauntes, and a longer Circuit, having observed places, deeds, and men, all which things were found presently. And therefore all they being accused, and sound guilty of many mischievous acts, were condemned to be burned. Idem.

B Aro of Razii (who at Nauntes being condemned for his Magicall charms suffered punit ment) not onely confessed, that he
killed eight children, and deprived others of understanding, and
sacrificed his own young son to the Devill, and that in her Mothers
womb, that he might gracify Satan as much as it was possible, but
also prostrating himself upon his knees in his chamber, did adore
Satan appearing in humane shape; and did sacrifice with Incense to him. Satan did promise many admirable things to
him; and namely, that he should be great. But at length
of cing

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freing himself Caprive, and oppressed with the most bitter evils; consessed all things, and suffered the uttermost punishment. Bodin, lib. 2. cap. 6.

- The confessed in Sprangerus, when he had intelligence of a certain forceresse, which he condemned to be burned, that
  she confessed, (how she was a Midwise) that she taking children
  out of the Mothers Womb, did present them so the Devill by listing them alost into the Ayr; afterwards she put a great pin into
  their heads, so that the bloud might not run out; then carrying
  them to be buried, going in the night she digged them up, boyled
  them in a surnace, did ear the sless, and did keep the fat for her
  use. By this means she killed fourty children; she was a Dane at
  Basilea.
- Azereis was a Witchat Thologa, who having brought the bleft fed bread to the Altax, went away to drown her felf, and when she was brought home again; the confessed that she instead the blessed with poyson; the bread was cast before Dogs, they dye. She being in bonds, was in a trance more then six hours, void of all feeling; afterwards using up, cryed out she was wonderfull weary, and sent back the Messegers from many places with certain signes and marks. When she was near her sentence of condemnation, and Judgment was neady to be past upon her, she called upon the Devill, saying, That he promised that there should come such vehement storms and showers that she might not be burned. But for all that she was not defended from the violence of the sire. Bodinus Damonoman, lish, 3. cap. 3.
- 195. Tothing (faith the same Bodinus in lib. 2, tap. 5;) is so wonderfull and admirable as the Metamorphosing of men into beasts, and to be turned out of the shape of a man into that of a beast. Yet the routh is, that this is practised among Magirians; and both divine and prophane Histories do prove is certainly. In the book of Inquisitions against Magirians, which I have often mentioned; we read of one Statists a certain Magirian that he suddenly and oftentimes slew, and escaped out of the Fernates field, out of the midst of his enemies (for he had very many) and he could never be slain; but when he was assecp, he lest two of his Disciples Hippo and Stadlinus which were the chief Magirians in all Germany, who raised temps sits, caused lightning and great storms.
- There did arise a controversy in the Parliament of Dolens, and the sentence was published the 18th day of January in the year, 1573, about Agidius Garnerius, Lugdunensis. Which Judgment is not fit to be inserted here at the present, when Aurelius at Eligium Giberium at Paris with Peter Hayanum, commended to the French Presses; only we will set down the chief heads of those Articles that he was accused and convicted of. And first, That this Gar-

nerius

nerimat Michaelmas time at the wood, in the Chaften yanian Vines, which are a quarter of a mile from Dolenfis Town, took a young wench of ten or twelve years old, with his hands, which feemed like to Wolves teer, and tore her to pieces with his reeth, and so devoured the fleth of her thighs and arms, and brought part of her to his Wife. And about a Moneth after, he got another girl in the fame manner, and killed her; and being about to eat her, unlesse three men (as he himself confessed) had hindered him. And about fifteen dayes after he strangled a boy of ten years old, in the Vines of Gredifaniorum, and did eat the flesh of his legs, thighs, and belly. And lattly, He flew a boy thirteen years of age (being then in the shape of a man, and not of a Wolf) in a Grove of the Perusan; and being very hungry (as he of his own accord confessed) if he had not been hindered, would have eaten him also: Therefore for these reasons he was condemned to the flames; The Sentence was put in execution.

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Here was another Case agitated at Vefontion, made known to, or discovered by John Boinm the Inquisitor, in the year of our Lord, 1521, in the Moneth of Decemberate cause was froit into France, Itally, and Germany, which Vierius, lib. 6. of Wirchcraft, chap. 13. relates at large, but I will run over a few heads of it; Peter Burgottus, and Michael Verdumus, was found guilty, and confessed that they had renounced God and their Faith, and had given themselves to the Devill; Therefore Michael brought Burget in that street of the Carlanian Castle, where each of them had a Candle of green wax burning, with a dull obscure flame; and so they danced and facrificed to the Devill, Afterwards they confessed, that anointing themselves, they were transformed into Wolves, running with great celerity and swiftnesse; then again being turned into men, and a while after into Wolves, and in that shape had copulation with the-Wolves, and had the same pleasure with them as they were wont to have with Women; Purchermore it was confelled, that Burgottu with leven Wolves feer and teeth, did tear to pieces and cruelly macerate a boy, and had quite devoured him had not Some Countreymen driven him away. And that Verdunus flew a young maid gathering peafe in the Garden, and was driven away by the Lord of Cumen. And in the last place, that there were four young lasses devoured by them at a certain place and time, whose age they did relace, and that they could deftroy men by casting a certain kind of dust or powder. distill a and daws

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Remember that D. Bordinus, the Kings Generall Factour, or Solicitor, did, tell me of another example that was fent to him out of Belgia, with the whole Judgment, figned by the Judges and Clarks and Notaries; which was concerning a Wolf that was wounded in the hanch or Thigh with a Dart, which afterwards being turned into a Man laid in his bed with the Arrow in him, and being plucked out, he that was wounded acknowledged it, this was V 2 proved

proved at that time, and in that forementioned place, both by his own confession, and by divers other testimonials.

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Ob Fincelius writeth, that at Padua there was one man fell mad, and his Wolvish feet being cut off, instantly he appeared a man that was stumped, or had his members cut off, by which example (faith Bodinus) the Judgment against Witches is confirmed, and a great company of Witches in the shape of Cats were wont to congregate and gather to the Caftle, and there were fet four or five men, who were fer to watch them all night, and then a great mul itude of Cats did invade, and fet upon them, one of them was flain, the rest were fore hurt, and wounded, but many Cats being cut and hurt, afterwards turned into women, were found to be fore flash't, But because the thing feems so incredible, the sentence and Jugdment is mute and filent, Petrus Marmorius in his book of divinations, faith, that he himself was an eye-witnesse of this transformation of Men into Wolves in Lubaudia and Henry Coloniensis in his Vol. de lamiis of VVitches, affirms it for an undoubted truth, and also ulricus Molitor in his book which he dedicated to Sigifmundun Cafar, fetting down the disputation that was made before the Emperour, and proves by many reasons, and also by his own experience, this strange Metamorphosing of men into Wolves, and tells of one that was thus transformed at Conftance, who was accused, convicted, condemned, and confessing it, was executed. This is thewed in many books that are fer forth in Germany; one of which relates that there was a Christian King who was lately deceased, that oftentimes turned himfelfinto a Wolf, that he might be the Prince and chief of Magitians. And the truth is, this kind of VVirchcraft over-spread all Greece and Afia, and some of the VVestern countries, as our Merchants say, that there were some that were put in the flocks, and imprisoned, who turned themselves from the thape of men into V. Volves. Therefore in the year 1542. Sultan Solyman; getting invested in the Empire, there was such a company of V.Volves at Conftantinople, that the Emperour was in arms marching against them with his Prætorian Souldiers, and compelled a hundred and fifty of them to fly, and vanish our of the Ciry, all the people being spectators. Job Finceline in his second book de Mirabilibm, and the whole Country agree to this. The Germans call thefe Wolves wernelf, the French, Loups garous; Picardians, Loups Warous, as if thou shouldst fay, divers Wolves (for the French put G in the room of w) the Greeks call them auxardestrue, and popusauxias, the Latines, Versipelles, as Plinius (not Outa) writing of this Metamorpholis. Pomponation and Theophraftus, the chiefest Princes of Philosophers in their age, do confirm that certainly there was such a transformation of men into Wolves. Cafper Peucerus, fon in law of Phillip Melanthon, writes, that formerly thefe feemed alwayes but as meer fables and fictions to him ; but at last he was forced to believe that which so many Merchants of good account and credit did confirm in Livenia, many being acculed cuted, convicted, and contessed, and so were executed, and therefore he sets down the manner which they observe in Livonia: for
every year about the end of December, there was a knavish tellow who
did thir up all the Magitians, that they might have a Congregation
in such an appointed place, and if they did not appear there, they
were corrected by the Devill with an Iron rod, so that the common
rout were a great while after their Captain, who marching before,
Millions followed to a certain River, and passing over it, they were
transformed into Wolves, and would fall upon men and beasts,
and brought great detriment to the Country; and twelve dayes after
rowing again over the River, they reassumed the figures and shapes
of men.

I Have oftentimes visited one Languetus Burgundus, a Learned man, negotiating about important affairs with the Duke of Saxony, and also with the King of France for his Lord and Master; here he toli'd a story not much unlike to this; He said, That having some businesse with an old man in Livonia, the thing was known amongst the people, I have about me some letters of a certain German, who was a Pensioner of King Henry the second, written to the Constable of France, by which he certifies the Constable; the which Intelligence was given at Mosch in Livonia; and furthermore he adds, In those Countreys where Herodotus seems to place the Neurians, among whom there were those that could change themselves into Wolves, which was a common and usuall thing in Livonia; many things which were related by Herodotus, sceming incredible, following Ages have found to be true. And the same Author saith, That there were Magitians, that by certain (hort fentences allayed that tempest in which Xerxes had above fourty Ships sunk and cast away: And we read in Olaus Magnus, lib. 3. cap. 18. of the Lappi that could fell storms and calms, by unloofing some ropes, which all Marriners know by frequent experience.

WE also read in the History of John Tritemii, in the year 1470, of a certain Jew, Bajanus by name, the son of Simeon, who when he pleased, could transform himself into a Wolf, and vanish out of sight, and made himself assars, invisible.

And it is a wonderfull thing, and yet methinks 'tis more admirable, that many will not believe it, when people of all Nations, and Historians with one confent acknowledge and confesse it: not onely Herodotus hath written of it 2000 and 200 years since, and Homer 40. but Pomponius, Mela, Solinus, Strabo, Dionysiu. Aser, M. Varro, Virgilius, Ovidius, and sixty other; and so Virgelius upon this,

Has berbas, atq; hac Ponto mihi leBa venena,
Ipse desit Mœris; naseuntur plurima Ponto:
His ego sape lupum sieri & se conderessivu Mærin.

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These herbs and poysons cull'd, me Marie gave,
Not a sew such the briny Marshes have;
By this I oft Meris a Wost have seen,
When in the covert woods h'as hidden been.
And taking these, into a Wolf was chang'd,
Hiding my self, into Marie Woods rang d.

But Pling, lib. 8. cap. 22. wonders, that Authors should agree about this, That men, faith he, should be turned into Wolves, and again return unto their proper thape, we ought to efteem falle, or believe all that which we find recorded in fabulous Annals; this he durft not affirm, fearing left he should be believed; for among the chiefest of Greek Authors he bringeth Evanther upon the stage, who faith, That in Arcadia, there was one of the Antean Nation that did Iwim over a pool, and was transfigured into a Wolf, and after fome few years coming to the fame pool again, and when he did passe over it again, he received an humane shape. And Agricoas, who writ of the Olympionick games, telleth of one Demanetus Parrhafim, who talting of the intrals of a boy that was facrificed to Jupiter Lycam, was changed into a Wolf, which M. Varre, the most learned of all the Greeks and Latines, as Corero testifieth, brings it in for an example, and confirms it for an undoubted truth. Olam Magnus Speaking of the Countries of Pilapia, Narbonia, Fincladia, and Angermania, faith, Thefe are heathenifb Nations, and full of wicked (pirits and Conjurers; And in his History faith, That men are turned into beafts by them : And he that defires more examples, of which there are millions, (which for brevity fake we will omit) let him consult Olans, the Saxo Grammaticus, Fincelius, and William Brabantius; I passe by Ovia's Metamorphosis, who intermingled many true things with his fabulous stories; but that which he writes of Lycaon, the Accadian King, turned into a Wolf, is not incredible;

> Territus ipfe fugit, natufq; silentia raris Exululat, frustraq; loqui conatur.

Affrighted he did fly, run, howl, and walk, But on alas, in vain he strives to talk! Obtaining silence in the Country there, As he was mute or silent every where,

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Neither is that fabulous, which Homer relates of Circes the Witch, and of Wlyffes's companions being turned into hoggs, when St. Augustine in Civitate Dei, brings in the same History, (although wonderful, in his opinion) and he saith, that story of the Arcadians on the Alps was often in his mind; that many practing talkative women instructed in wicked arts, would give something in their cheese to Travellers, by which incontinently they would be turned into

cattel,

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cattel, that they might bear necessary burdens; and then afterward, when they had done their work, come to themselves again, as we have shewed before, &c.

Witch; Sprangers the Inquisitor relates the same of a young English Souldier in Cyprus, that was turned into an Asse by a Witch; and when he would have swimmed back unto the Ship where his companions were, he was heaten back by clubs, and went back to the Witch, and was by him so used, untill the Asse was seen in the Church to fall down on its knees, and to do those things which could not possibly be performed by any brute beast, or meer animal; then they apprehended the Witch which they suspected to have handled him in that manner, and brought her before the Judges; and after three years was past, he was restored to himself, and she was executed: The same we read in Ammonium the peripatetick Philosopher, that commonly there was an Asse ordinarily at the hearing of his Lecture.

404.

Tothing is more frequent and usual in Egypt, as our Merchants report, and Belonim in his Observations, printed at Lutetia, faith, That there was a Stage-Player, which he himself saw in the Suburbs of Cayxus, a Town in Egypt, who had a Dialogue with an Als, and spoke with it, and discoursed with it very familiarly; and he affirmed, that the Als, as he knew by its figns, geflure and voice, did shew and intimate, that it took wonderfull well what soever he spoke to it. And if the Master had commanded the As to pick out the beautifullest woman in all the company, and would eye her narrowly in all her parts, and would draw near very boldly and confidently to him, it would make much of him. If the Master had given out, That there should be some barn or granary prepared for his Afs, then it would have shewed a great deal of exultation more then ordinary, and a great many such kind of rricks it played; and many such like things at large declared in Belonius. I would speak more of them, but I fear that there will be bounds put to them; and I could not have put them in my creed, had I not been an eye-witness of them amongst the Cayxian people.

405.

To this is added one which Vincentin writes of, in Speculo, lib. 3.
c. 109 that there were two guests which were Witches, which sometimes were wont to change men into beasts; and when they had turned a young man, a Player, into an Ass, who that he might be in his right wits, did shew great sport unto Travellers; he was bought by a Neighbour with a great price, who said, they would not hold their bargain, nor perform their Covenant, and if he should chance to go to a river, and so escape, therefore the As after a few dayes were spent, went unto the next Pool of Lake, and dipping twice or thrice in it, re-assumed its pristing shape. Peter Damianus, a

man to be reckoned amongst the chief of his age, when he was diligently enquired of, of the Master and the Ass, and of the female Witches, he confessed it, and of those that saw the Ass turned into his humane shape, it was related before Pope Leo the 7th, and after it was a long while disputed on both sides pro and con, before that Pope; at last it was concluded on the affirmative part.

- And by this means may that allobe confirmed which we read in Lucian and Apuleius Atheiftical men, to be turned into Affes, who faid that this happened to the Witches by the Thefsalonian women, who therefore were entities to them that they might know for certain whether this was true or no, for both of them were absortance atheiticall and accepted of the Magicall Arts. Wherefore Apuleius turns every stone, and whether by all means and arguments in his Apology that he might wash off that accusation of Witcheraft and Sorcery, wherewith he was defamed, &c. Bodianus, lib. 2. cap. 6.
- Fall the deeds that Magitians challenge to themselves, you thall hardly find any more famous then that of eauling Thunder, Lightning, Storms, and Tempests, as the Law had it ventilated, and has found it for certain, and therefore in lib. 5. Inquifitorum, it is recorded, that in the year 1488, in the Confantian Dibceffe, there were Storms, Hail, Lightning, and Tempelts, which hurt, the corn for the space of four miles, the Country men inveighing against the Magitians, there were two of them apprehended, Anna de Mindelen and Agne, which were first attached, and when they were examined, they confessed apart, that one day they went into the field with a little water, and although one of them knew not the others mind or Counfell, yet they confessed they digged a little hole, or a little dirch, and that about noon-tide, throwing a little water into the hole or dirch, and flirting the water about, using some certain kind of unknown words, and calling upon the Devill; then this being done; they both went home, and to raifed the Storm: Both of them were burned, stom also all those I
- The same Author saith that there was Judgment given out by him against a Witch of the Constantian-field, which when she saw all the neighbours of her Village to be merry, and dancing at a marriage, and taking it grievously that she was not invited thereto; in the day time she was transported by the Devill to a hill near unto the Village, (the Shepherds seeing her) and because the had not water which she should throw into the ditch that she might stir up the tempest (for she confessed that she observed this ceremony) she made water, and stirring that about in the ditch, she spoke some certain words; by and by the Heavens which now were (as I may say) all Crystalline clears were messed with Pitchy, Jet-like clouds, soul and black masks, and a great shore of hail came quickly upon the dancers in the Village, and the VVitch returned

turned into the Village again, they seeing her, did all verily believe that she had raised the tempest, and said hold on her, and the Shepherds did give in their testimony that they saw her carried through the Ayr: which she being accused of, and convicted, acknowledged it; and was burned.

of sucrio, be fleged in the Neapolitan Kingdome by the Spaniaris, when all things were parched with drought and hear, and the French in their battel having a great scarcity of fresh water; some Priests being Magitians, did draw-about the Crucifix in the Streets in the night time, and with innumerable railings and blasphemies, they went their procession, and threw it into the Sea, afterwards they gave the confectated host to an Asse, and brought him to the Church-porch, and there buried him alive; then after some Verses, and horrible blasphemies (which is not fit to be mentioned) there came great dashing showers, and made almost a deluge, and so by this means raised the siege, and were freed from the Spaniards, there was one in the year 1557, who threw all his smages and pictures into a Salt-peeter pit; and asterwards there was abundance of tain.

Nd oftentimes Witches kill Cattle by sprinkling a certain kind of powder upon the thresholds they go over, not that the powder can workfuch an effect, which might rather (as one would think) kill the Witches that carries it about them, then those crearures which go over it, especially when the Witches hide it one foor under the ground, but onely the Devill is the helper of it. I have heard of three hundred beafts by this means, which were destroyed in one instant in a Sheepfold of Biturgia, Neither onely doth the Devill exercise his power, not onely in raising of Tempests, Hail, Lightning, and about Corn and beafts, but also upon Men, but chiefly upon wicked men, and those VVirches (which were burnt at Paravius in the year of our Lord, 1364, which we have mentioned) confessed that in those conventicles in which they were congregated together, they worshipped the Devill in the shape of a Kid, and when they were about to depart the place, they heard a great voice pronounced by the Kid, Either ye shall be revenged, or elfe je ball dye: and fothere were many men and beafts flain by him, leaving no other means of preserving life.

None Stadlinus of the Laufanensian Diocesse, who confessed that leven young Children were killed in the VVombs of the Mothers, and so also brought barrennesse upon all the Cartle that belonged to his family, and being questioned about the matter, gave answer that there was a certain beast, whosename we keep secret, that was laid there by him at the threshold, which being taken away, B.r-rennesse ceased in his house.

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- TE read in the Monstreletian History of a short Witch that was taken by a Priett, who had two Toads that the had Baprized, which the used to Magicall uses, which I should efteen as ridiculous, were there not daily examples that confirmed ic; VV hen Sir John Martin, put in stead of the Governour of Landumensis, condemned a VVitch of S. Probato be burned, who shook off two great Toads which they found in her Coffers. The Fra-Sardian History witnesseth that there was one Curio with the Suefiunians who asked Counsell of a VVitch that he might be revenged of an enemy who counselled him that he thould Baptize a Toad, and give it some brave name, and give it the Sacrament; which he did, and many other things which is not to be expressed here, he confessed. Five Inquisitors after VVitches, declare these things amongst others, that examined a VVitch, which confessed that the put the confectated bread in a Napkin which the ought to have swallowed down, and hid in the Cup where the nourshed the Toad and put to it the powders which the had given her by the Devill, and to the muttered fome few words (which is not fit to be mentioned here) and fo fprinked the Sheepfold thresholds over which the Cattle were to passe over the aforesaid powder, therefore she was apprehended, and burned.
- In the examination of the Valerian Witches in Subaudia which was Printed stood to be sould; we read that casting a certain kind of powder upon Plants, they will quickly wither and dye. I have (saith Bodinm) in my power some Judgments that are sent unto me by that worshipfull Gentleman, the Lord of Pipemontens de barbu Dorcaa which by a Statute of Parliament 11. of January, 1577. one was sentenced to death by the Governour of S. Christopher, to Sanlistum which decree was confirmed and established, and condemned to be burned, and afterward the Witch confessed that she had killed three men by casting a little powder wrapped in a sheet of Paper, into that place by which they were to journey, and murmuring these words. In the name of God and all Devills, and other Conjuring diabolicall words. Which is not fit to be inserted in this place.
- 144. Iderus writes, who examined abundance of Witches, that he law one, who onely by his voice could kill men, and another that did turn up and down, her neighbours Ghost being a horrible spectacle. Aglus also writes (of whose History we have formerly spoken) being the Physitian of the Palatinate Princes, that in the year 1539, there was an Husbandman of Ulrithm that was afflicted with such kind of enchantments, Neusessum that was afflicted with such kind of enchantments, Neusessum and was so gnawed and tormented in his bowells; and despairing of remedy, strangled himself, and was anatomized, and cut up in the sight of all the Citizens, and there was found in his body a Staff, four Steel knives.

knives, two places of Iron, and a bottome of hair. And therefore no wonder is it, it the The Salonian Witch at Pamphila caused a Womans belly to swell and be tympanized, as it she had been about to bring forth three births, and for the space of eight Moneths the carried about her this burthen. In like fort did that Martinian Witch, which killed the German, not by poison, as Tacitus saith, or by a Cocks Egg, but by the help of the Devill. And also that Witch in the Constantiensian Diocesse, that did so puff up a mans body, as though he had the leprofy, and a little after troubled his mind. Sprangerm and other Inquisitors took care that she should beburned. The same Sprangerm relates, he being the cause of it that there was another burnt on the borders of Bafil, and Afaira, which confessed that she took grievously a contumely that was offered to her by a good honest man, a Husbandman, when the was asked what mischief she desired to be done unto that Husbandman that did fo reproach her, to wnich question the gave answer, That the would have his face to swell. Not long after the Husbandman was infected with a Leprofy; these things she afterwards confessed to the Judge, that the was not able to do such a thing, but that it was done by the Devill; by which argument we prove that all these things are done by the Devill, who so infinuates and accommodates himself to the wills of men that use him, that whosoever should cure his enemy, should be killed by his sociate or com-

Conjuter, who lived at Lendenbarg in Germany, whom the Devill taught to shoot at, and pierce a Crucifix with Darts before Venus feasts, by which means using some kind of wicked words, and shooting and darting into the Ayre, he could daily kill and slay three men which he saw and knew, although they were encloystered, and shout up in the narrow circumference of a little Tower, and sometimes did deliberate and consult whether he should destroy them or no. But at last the Countreymen did tear him in pieces, without any Law-like Judgment after he had committed many bloudy murthers: These things were done in the year 1420. Bodinus Damonom, lib. 2, cap. 8.

AT the Pedemontanians, one Caralim by name, who seemed to be an Hermophrodite, and when this Epicæne entred into other houses, and a while after they did kill men; therefore the Hermophrodite was attached and apprehended, and did discover the conjugations and the conventicles of all the Witches, and many of their diabolical acts, (for there were almost 40 Witches) which did anoint the outward handle of the gates to kill men; this was done, and happened in the year 1536. And the same fell out ascerwards

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at Geneva in the year 1568, where the Plague raged for the space of seven years, of which there dyed many. Cardan writes, That he saw a certain Witch at Patavia, which quickly kill'd a boy while she only gently touched his back with a rod. Glauca being a zealous Witch of Medea, and the daughter of Creon, King, who married Jason, whom afterwards she slew, who sent her a golden Crown on the Marriage-day; and when Glauca did set the Crown upon his head, there shined out a slame, by which he instantly was burned, as Euripedes writes in Medea, vapulary the say into he saith, Non vineris tuis sed pharmacis, not by they poilons, but druggs and Mèdicines.

7E have before made mention of a Biebrane Witch, which 417. was burnt at Laodunum, in the year 1556; This Witch did debilitate and weaken men, and strangely screwed them awry, and destroyed beasts and fruit; but arthat very instant when the was burned, all these ceased, as we have had intelligence of the Judge who examined her; besides, the same Judge reported to me, That when the Witch threatned a certain woman, that the should never after give fuck, it so happened, that her milk instantly dryed up; and although the bore many children, yet her breafts were dryed up : but the Witch being burned quickly, her breafts abounded with milk; I heard this of a certain Nobleman, that her Aunt did put an obstacle, or did cause her to be barren, and bring forth no children; but when the dyed, the confessed that the might ger a place for her children; but after her Aunt dyed, and as foon as the clew of her life was unravell'd, or within a fhort while after, the Lady was with shild, and bore 2, or 3. children after the had been married eleven years. Bodinus, and all of a

of the er and darting into the Tlerm tells a flory of a certain Conjurer which he faw in Ger-418. many, who in the day time, in the fight of the people, afcended, flew upwards towards Heaven; and when his Wife caught him by the feet as he was flying up, the was taken up together with him, and fnatching hold on a Maid, fnatcht her up too, and they how red a good while in the Air, the multitude flood wondring at the miracle. A like Example we read in the History of Hugh Floriacensis, a Mantisconensian Earl, howling with a great voice, O friends, help me, was caught up into the Air and carried away, and wasnever feen after. The fame Vierus relates, That he faw men fnatche into the Air by devils. And it was required of a certain Magitian in Germany, who promised, that he would bring out the Books of Franciscus the first, King, out of the Madrid Tower; he was transported through the Ayr out of Spain into France; but for all this nothing was done, which was much feared, left that they should rush upon the Captain, and break all the necks of the ruinators. So there was a Jewith Magitian, Sedechias by name, who

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who (as John the Tritemian Abbot relates) did shoot a man thorough the Ayr, and tore his body, and gathering up his limbs, knit them together again, as did Simon Magus, Nero being present, who did gulph up a load of Hay, with Cart and Horses, and drivers, in the fight of all the people.

## The End of the First Book.

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## THE

## VVonderfull History

## SPECTRALS;

AND

The several Devices and Delusions of Devils and Evil Spirits.

The Second Book.

Of Oracles, Prophecies, and Predictions of Devils.

Elephus, the King of the Myfons, who did prohibit and interdict the Grecians from descending or going into the lower Countrys, when he obstinately pursued uly sees amongst the Vines; but being hindred, he fell upon the trunk or stump of a Vine; Achilles was a great way off, who shor a Dart into the King's left thigh; but Peace being made, and the Greeks returning to their own Country, Telephus was a long time afflicted with the pain of the wound; and when he could not be cured by any means, when he was in great extremity, he was admonished by Apolio's Oracle, That he should make use of Achilles and Esculapius his sons; so he instantaneously sailed to Argos, less the should be denyed of the remedy that was promised him by the Oracle;

Oracle; Achilles with Machaen and Podalyrim took care of his wound, and in a short space, that which the Oracle did predict came to passe.

lon, as Atium, he had another for that was dumb, and for the cure of it, he lett nothing undone, no stone was unturned; and then he sent to enquire of the Oracle at Delphos, to whom Pythia answered:

'Aust sár@, σολλών βασιλού, μέτα νόσειε Κροίσε.
Μὰ βέλου σολύσκου των ανα σύματ' ακώνν
Παιθός φθογραμένα. τόδι σοι σολύ λώτον αμφές
"Εμμεναι αυθίες 28 εν άμαζε σχώνον ανόκου.

Thy speechless son, great King, Crass high race, Wish not his words to hear, thy long'd-for Grace; One day thy boon shall thee distresse, when thou Shalt have with force what thou requestes now.

The event did give credit to the Oracle; for the Gardi being taken by Cyrm, when a certain Souldier rushed upon the King, his dumb son cryed out with a loud voice, when before he never spoke word, Ironan with a loud voice, when before he never spoke word, Ironan with Airs Kriston. O thou man, kill not Crass; so that Crass by his own tault lot his Kingdom, who by the words of his son, saved his life. Herodotus lib. 1.

The Minya relate or tell the story about Hesiod's bones, after this manner; The Plague raging upon Man and Beast, they sent some to consult with the Oracle, who received this answer, That to cease the Plague, there was onely this one remedy; for if they did but carry Hesiod's bones out of the Naupassian field, into Orchomenium, otherwise their malady could not be cured: And again they asked of the Oracle, In what part of the Naupassian field that should find them? Pythia gave answer, That a Crow would shew them the place. And when they returned back into their Country, and those that were sent enquiring for it not far from the way side, saw a Crow sitting on a stone, and there they dieg'd, and found Hesiod's bones in the concave of the Monument, with this inscription, Pausanias in Boeticis.

A Theniensis, the son of Catatrens the Cretian's King, when he asked counsel of the Oracle, had this answer given, That the tates had decreed, that his Father should be slain by him; and desiring to thun that fate, of his own accord, together with many other Volunteers, went away into the mouth of Rhodes, which is called Camiros Catatrens, by the insigation of his onely son, took his journey into Rhodes, desirous of bringing his son into Creet; It was aight time ere he came into the Island, and there was a fight

and a contention rife between his Companions and the Inhabitants of the Iland, Alibemenes coming with his help, unwirtingly he flew his father with a Dart; for which cause Althemenes being struck with great forrow, and not being able to bear the Atlantean burden of that grief, he did forsake the company of men, and wandred alone thorow desarts and uncouth paths, and he being spent with grief, dyed. Diodoras, tib. 5. eap. 13.

- A Mphio.'s house being wholly confumed with the Plague, Latin succeeded in the Thebane Kingdom; he taking to Wite Jocasta, Creon's daughter: and when he wanted children a long while, confulling the Oracle, Whether or no he were to have any children? received this answer, It was not good for him to have children, because if ne had, there would proceed from him a fon that should kill his father, and by fuch an unlucky fortune should contaminate his house; therefore Laws commanded the Infant that was born, that he thould be thrown aways his feet being manacled in iron chains, from whence he was firnamed Oedipus, from the swelling of the wound. The houshold servants when they did not cast forth the Child which they had given to them, they did delivered ir to a certain woman-fervant, whose name was Polybia; and when he came to man's efface, Laim appointed and gave order, that they thould confult the Qracle about the Infant that was expofed and fent abroad. Alfon Oedipus being certified by whom he was so exposed; and going to Pythia, to get intelligence who were his Parents; fo when he mer with his Father at Phocidis. though they did not know one another, Laius did very imperiously command Oedipus to give him the way. Oedipus moved with anger, flew Laius, not knowing he was his Father. Diodorus, lib. 4. the Cracle, whore cap. 6. the stirre was onely this one re
- I Arifadus, the King of the Bufphorean Cymmerians, had three fons, Eumelu, Satyrus, and Prytamu, who when their father was deccased, strove and contended for the Kingdom; Eumelus by the help of Ariapharnis the King of the Thracians, flew Prytamis; Satyrus oppugning the Palace, received a wound in one of the muscles of his arm, and to perished by it; therefore Eumelus being possesfed of, and invested in the Kingdom for five years space, by a strange accident was flain; for when he returned home to his house out of Scythia, he hastened to a certain sacrifice, where there was a Chariot running to the Court, and it was carried upon four wheels, in which there was a Tent or a Pavilion, the horses were affrighted, and fo carried him away; When the Charior-driver could not hold the reins, the King fearing left he should be cast into ditches, endeavoured to leap out of the Charior, and his sword being involved and thicking in one of the wheels, he was cut with it, falling crofs upon it, and so was flain instantly. It is also reported, that Saiy us was warned of the Oracle, that he should have a care of a Moule, therefore he suffered none of his Subjects to take that

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name, and stood much in sear of houshold-mice, and steld-mice, and gave warning that the boyes should kill the Mice, and stop the holes that they might not enter into the Rooms. At last he ended his life, being wounded in a muscle of his arm. Eumelus asking counsel of the Oracle, received answer, That he should have a care of those things that he had carried to his house; therefore he would not rathly enter into his house, unless first his young men had viewed the top and bottom of it; but when he was slain by reason of the Chariot wheel, because of the Tent that was carried in the Chariot, they all thought that the Oracle was suffilled. Diodorus Siculus, lib. viges.

Trus the King of the Persians marching to Istrum against the Massagetes and & Sedonas, he consulted Orpheus's head in Lesbo; and asking the Oracle, of the event of the Wars; had this answer, reina & why on i. e. Similar excum, ut ego, habebu, Thou shalt dye the same death that I dyed of; the event gave credit to the Oracle: for Cyrus was slain by Tomyru the Queen, who cut off his head, as Orpheus's was by the Thracian Mensilians, Philostraus tests.

Dolycrates the Samian Tyrant, after he had taken the Rhene Iland, and confectated it to Apollo, there was fet up gallant Playes at Delphor; and also fent to consult Apollo's Oracle, Whether he should call those Playes Delion, or Pythian? The Oracle answered, They shall be both Pythion and Delian Playes to thee; intimating, That he should soon dye; and therefore it was made a Proverb.

There was a great flaughter revealed unto Julius Cafar, by many evident and wonderful Prodigles; for a few moneths before that time; when the Husbandman by the Julian were brought into the Capuan Colony to cast down the old Monuments, to build new Willages; and they did it more accurately, in that some Antiquations that searched, sound some brazen Tables in a Monument, which did give notice to them, that Capys, the builder of Capus, was buried there; and there was found there that brazen plate, in which was written in Greek this sentence; when the bones of Capys shall be discovered, then shall it come to passe, that one of Julian-blood shall be stain by the bands of his Kansmen. And presently after stale was punished with great slaughters and less that any should think this thing fabiliant and commentations the Author of it is Cornelius Balbus, our of Capiac Paparites. Sactomus,

Thus the Emperour had this of the Gracles He should dye in the same manner that uls ses perished and dyed, in the same manner that uls ses perished and dyed, in the same manner that uls ses perished and dyed, in the same had saddles, by the Sea; uls ses was stain by his son Telegonus, by a wray-spear, that is, by a weapon of that fishe's bones, instead of an Arrow; And so Titus was kill'd by his brother Domitian with the poyson of a Sea-Hare. Caljus, lib. 26. cap. 30.

Y

Justinianus

- Tulinianus, the Roman Emperour, about the year of our Lord, 533, fent one Mundus, a Captain, into Dalmania, against the Offregoths, who inhabited Salohas; And when he went out with his fon Magratius to behold the Camp, he was flain by the Goth; and fo fulfilled the Oracle, and freed many from their fear. But there were some who said, That there were some Prophetical Verses pronounced by one of the Sybills, whose opinion was, that Mundus was to perith with his iffue, where ar length Africk was to be taken by the Roman; But then Justimian did tettore. Africk to the tame Vandals: This Prophecie of Sybill did much perplex and affright many men, who did expect, that there would a suddain de-Arudion come upon the whole World : But the event, death, and end of this Captain Munder and his foo, did thew, that fuch like Prophecies were obscure and ambiguous, and how fallacious the Artificers of Magick were, Aventious, lib. 3? Annal, Bojorum : et Johan Magnus, lib. 10. 15p. 14.: . . vo set ; lotte b i sed!
- Mexical Comments hoping that the three of his life should be extended, did put his reign together; who had reigned eight and thirty years, excepting there monether; to which continuance of the Empire, therold Oresle feemed to allude;

though a directed Playes Delien, or Pubinal. The Oracle at weral, they shall between submedged full playes to the comment. matter, that he distributed managed at more it were and the

The last part or fyllable of thy name will put Finis to thy life.

For whithe last syllable of the name of Manuel, with the Greeks, doth comprehend or compleat that number. Nicetas, lib. 7.

Quished and overcome at Salamina, which he was want quished and overcome at Salamina, he constituted Atardo fair, that he should prosecute the Warring his name; But when he little availed and prospered at the Platent, when he sought and slew, his same began to be mute; Mardonius lest a great Treasure in the Tent which he had buried in the ground; Polytrates the Theban, enticed with hope of it, did buy the field; But when he had a long time made scruviny and search for the Treasure, and yet did not find it, he consulted Apollo's Oracle at Delphos, by what means he might find the Treasure, Apollo answered him in these words, where a life wird, Turn every stone; And when he did so, it is said, that he sound great store of gold. Trassus in Chiliadibm.

by the Se : White was thein by his fin Felegore the word

Spear that is, by a weapon of that fithe's bones, intended on the strong ;

Sea- Hare. Color, 16. 26, cop. 30.

Feer that twelve Kings had created Setho to be King of Egipt, and making a strict covenant between themselves that they thould not entrench one upon another, and fo by a ture confoiration did rule Egypt; but in the mean while, it was known by the Oracle, that he that should facrifice or offer in an Iron vessell should only obtain the Egyptian Empire. Not very long after, it came to passe that when by chance, when all the Kings stood in Vulcans Temple in the manner of facrificers, the chief Priest of the Temple, numbring each of them, except Pfammetichus who flood in the last place, took the Phiall, and offered; and he being compelled by necessity, took off his Helmer, and sacrificed therewith, then he bore his Cenfer as the rest of the Kings did : the thing being minded, and observed, incontinently they that stood by, remembred the Oracle, and consulting together, they judged Pfammetichus to be worthy of death. But by chance it happened to be known. The greatest part of the Kingdome being shaken off, the other Kings did relegate and dismisse by their Law, another part of them into the fenny part of Egypt, and that the rest should abstain from that : Plammetichus did take very ill that ignominy, and underhand took private counsell how he should revenge that contumely : therefore in the interim it was told by the Oracle out of Latone, which was in the Buti City, accounted the truest of all those that the Ægyptians had, that he should use the help and aid of the brazen men that should iffue out of the Sea, and that they should vindicate Psammetichus, and inthrone him in great dignity. Not much time was spent ere that the Jonians mixt with the Carian viewing all the Sea-cost thereabouts, that they might rob thereabouts, and being driven by Storms and Tempests, did voluntarily steer their course into Egypt: therefore one of the inhabitants feeing them land, and come on hore, affrighted at the uncouthnesse and strangenesse of the thing, being full of fear, related it to Pfammetichus that the brazen men were come. For the Ægyptians, untill that time, had never seen an harnessed Souldier, then he perceived that the fatall. time was come; and quickly he entered in league with the Jonians, . and with their companions, and got them on his fide, for the appointed war with many promises; and Psammetichus aided with these helps, quickly destroyed the Kings by whom he was relegated and dismissed, and all the Countrey was yielded to him. Sabelliem lib. 4. Ennead, 2. ex Herodoti, lib. 2.

Make his birth-day more famous, did entertain his noblest Citizens (as the custome was) with a sumptuous feast, carrying boughs in their hands, and called his Son Alexim, not onely that he night honour him with his Grandfathers name, but for the Oracles sake, who by ambages and doubtfull speeches gave answer that so long the stock of the Comnenian family should endure as the name did comprehend the letters as per A. Alexim; per J. Johan-

nes; per M. and A. Manuel, and his son Alexius, not obscurely did signify. Nicetas lib. 3.

- 16. The Countrey of Baotia being spoiled and devastated by the survivolence, and war of the Thracians, they who over-lived the slaughter, went into the innermost concavest den where the Oracle was, That there they should take up their seats, where they should see the white Crows. By and by in The saly near the Pageatican promontory, when they were objected there to their sights, there were discovered to be white Crowes, which being wer in Wine, the boyes sent out de-albisyed and anointed with brine or plaister. Calim, lib. 57. sap. 11.
- 17. When the Temeri-Cretensians sought themselves out new habitations, and asking advice of the Oracle, received this answer, That they should there fix their station, and inhabit where yours, hot est, terre silis ess aderirentur, where the sons of the Earth inould set upon them. They wandring about Mysia and Cilicia, at last came into Troy, where they sell asseep; then a great company of domestical mice did eat and gnaw the strings of their Bowes and Shields, so that when they awaked and rose up, they could make no more use of their Bowes, therefore they thought that the Mice were the Enemies that were foresold to them by the Oracle; and sate down and lived in that place, and builded the Town Sminthe, because the Cretans call mice of the state. Ensured.
- He Phrygians being carried by Eneas their Captain into the 18. Laurell field, were not willing to go any further, but liftned to the Oracle, that it might thew them some future events, and contingencies, the Oracle told them, That there they were to have their permanent dwellings, where for hunger they should be driven to eat their Tables: Which not very long after their repulse hapned, and then they remembred, and made themselves bread-trenchers, which was for their meat, that for want of it they cat; and then there was a cry from one to another, that now they were destroyed, and dead men because of their errour, for there should they have their Mansions and dwellings, where they should eat such kind of Tables for want of meat, which words were received with favour and confent by all them that flood about. It is not very evident where they rejected that answer of the Trojan: fome think at Dodon aum, others in the Tent Cottage of Ida in Erythris, which Sybill did inhabit, a Maid-prophetesse and dwelter there. It is also faid that the Trojans were commanded to fail to the Western Countries untill they were driven into that place where they frould be forced to cat their Tables for want of bread. And when that happened they knew that time was come that they should end their wandring, and that they were arrived at the facall land. Sabelliens, Lib. 7. Aneid, I.

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He Lacedemonians were led into the Tarentine Colony by their Captain Phalanthu, a Spartane; the Oracle at Delphos predicted, that when he did observe rain under Ethra, then he should be Master or overcomer of the field and City. But when he himself by the clew of his own reason, could not trace out the meaning of the Oracle, neither knew what it meant, nor consulted any interpreter, he made ready his Navy to go into Italy; and there when he had overcome the barbarous Nations, and neither could compasse field nor City when it came into his mind, that it was utterly uppoffible that that which the Oracle faid should be, and began to suspect ir, whether it was the voice of God or no, because it could never come to passe that it should rain, when it is a pure Crystalline serene Heaven, which the Greeks call Athra; His Wife very lovingly did comfort him by all means, who did so despond and defpair, and sometimes leaning his head upon her knees, and killing flies, her tears for forrow of heart, and the hard fortune of her hufband, trickled down, that her hope was so frustrated. Wherefore opening the fluces and floud-gates of her eyes, she did bedew and wet her Husbands head; then were the knots of the Oracle unloofed, for the name of his Wife was Ethra. Therefore in that very night which followed that day, he took the City, and a rich Sea-Town of the Tarentines. Paufanias in Phocieis.

Odrus, an Athenian King, sprung out of Thrace, when the whole Attick Region was destroyed with the Peloponnesian Warr; he advising with the Oracle, had this answer, That they should be Victors, whose Captain perished by a warlike hand; cherefore putting off his Kingly regal habit, he was like to a common Souldier, and offered himself to the force of his enemy; and one of the adverse Souldiers struck him with his weapon, and so he voluntarily run upon his own death; and was willing rather to perish himself, then that the Athenians should perish. Cicero in fine lib. I. Tufc, quæft, et lib. 5. de finibm.

Then Xerxes made Wat with the Grecians, the Lacedemonians enquiring of the Oracle about the event of the Warr, they received this answer from Pythia, That the Athenians were to be overcome by the Persians, but that the Spartan King was to be kill'd Mardonius faith, the Athenians being relinquished and left, three hundred of the Lacedemonians were flain with their Kang Leanidas. Herodot. lib. 8.

He Romans making Warr against Pyrrbus she Epirotes King, Paulus . Emilim received this answer from the Oracle, That he should be the Victor, if he should build an Altar in that place. where he saw a man swellowed up in his running. A few dayes after he faw Valerun Torquatus fuellowed up in the ground; and cherefore he built an Alear there, and got the Victory, and fem rempr

21.

an hundred and fixty Elephants to Rome, carrying Towers on their backs. Plutarchus in Parallelis.

- In the Cimbrick Warr Batabaces came to Pessimunte, being Priest to the Mother of great Idea, he brought the Goddess out of the Temple, to declare Victory to the Romans, and of the great glory and credit of the Warr which was to come: And when the Senate was agreed on it, and for Victory sake had determined to go to the Temple of the Goddess of Victory; and when he was comeing forth to make his Oration to the People, that he might declare these things to them, A. Pompeius, the Tribune of the people, did hinder Batabaces, calling him a deluder, a deceiver, and pluckt him out of his Pulpit with great indignity, when the thing it self spoke for it, and commended his words; and when Pompeius returned home with whispering and muttering speeches, such a Feaver bore him company, (as every one knew) that he dyed within seven dayes after. Plutarchu in Marii vita.
- Then the Vejentes in a sharp and long Warr were driven within the City Walls by the Romans, and yet the City could not be taken; and the delay did feem no leffe burdensome and intolerable to the befiegers, then to the befieged, the immortal gods by a wonderful miracle did make way for them, that they might accomplish their defired Victory; on a suddain the Albane Lake or Gulph not being at all encreased by any showers from Heaven, neither had it any addition from any inundation from earth, did overflow its banks; and for inquisition sake to know the reason of it, Ambassadours were sent to Apollo's Oracle at Delphos, to know the reason of it; They received this answer, That the water of that Lake should be diffused thorough the fields; for so even should the Vejos be over-run, and brought into subjection by the Romans: And before the Legates might proclaim or declare, a Southfayer of the Vejentians was taken by a Roman Souldier, (for they wanted Interpreters of their own) and he was brought into the Tents, and did prophesic and predict: Therefore the Senate being warned by a double admonition and prediction, almost at the same time did obey the Oracle, and was possessed of the City. Valerius Maximus, lib. 1. cap.6.
- Hen the Dorienses did often attempt to take Elea against Augea's posterity, whose King was then Eleus, they were commanded by the Oracle, that when they sailed back again, they should make Triocalus Captain; And by chance Oxylus met him sprung out of, and begotten of Emon of Thoas his son, being a banished man in Etholia, playing in the Sun, unwittingly he killed a man; And when he had blinded a Mule of one of his eyes, Ore-spontes ingeniously conjectured, that the Oracle belonged to Oxylus, therefore the Captain being elected, they passed to Peloponness in a ship; for he conceived, that by a Foot-Army they could not attempt

tempt to break thorough the straits; so the Dorienses obeyed, and they presently got Eles. Pausanias, lib. 5.

The Lacedemonians were alwayes overcome in Warr by the Tegeans: they asked advice of the Oracle, How, and by what means they might so please their gods, that they might overcome the Tegeans? Pythia answered, That Orestes the son of Agamemnon, his bones were to be brought to Lacedemon; and they doubting, and being uncertain of the place in which they were hid; The Oracle answered,

20,

"Est tis apaallus teylu dalpp in xogu,
"Et b' areuei troin(, old noglophs dei dudyaus,
Kal tin & allitum ( a stal athur in anta.
"Erb' araunuvoridur talichs quoiso ma,
Tor el teunoduse troins dallifob ior.

To this purpole:

There's an Arcadian liveth in a Cot,
where wind is by two hulls together got,
where type on th' antitype, one dint is fet
upon another, where lye bury'd yet
The spoyles of Agamemon : if that ground
And Cot thou purchase, there they may be found.

When no man could understand the Oracle, Links, one of the benefactors of the Spartanes, came to Tegea, and fitting down in a Brazier's Shop, wondred at his works. To whom the Smith faid. Why doft thou wonder, O'thou stranger, (faith he) at these? thou wouldst much more wonder, if thou shouldst fee a Sepulchre which I have found, by digging a Well under ground, in which I faw bones feven cubits long, which I again buried in the earth. Then Liches instantly call'd to mind the Oracle within himself, and conceived, that those two winds which the Oracle had spoken of, were the bellows of the Smith; and that the anvil was an antitype: for he was to fuffer in rowing back; and that the hammet was a fign or emblem, which firstk the Anvil, of evil, first pasfive, because it suffers from the hammer; afterwards also active, because it was invented for mens destruction. And Liches ruminating with himself, did communicate this thing to the Lacedememians, and feigning an elcape, returned to the Tegeans; and he bought the skeleton; of the Smith, and privily carried the bones to Lucedemon a And then it came to passe, that the Lacedemonians overcame the Spartanes in Warry almost at that very fame time in which Cyrus took the Kingdom from Orafus, Herudous, lib. 1.

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In the reign of Tiberius the Emperour, there was an Oraclegiven out at Rome, in these words;

Bis ter trecentis circumvolventibus annis,

Ere thrice three hundred Snakes incircled bee, Rome by Sedition ruin'd you shall see,

Which they did think came to passe in Nero's time, which sell out near that time; the people repeated these words; when part of the City was wickedly burnt by Nero; Nero to pacific the people, said, That there was never such words spoken to Which done, the people sung this Sybills verse, which words to be a character of the people sung this Sybills verse, which words to be a character of the people sung this Sybills verse, which we have the people sung this sybills verse, which we have the people supposed to the people sup

Ultimus Aneadum matrem necat Induperator.

The last of the £nea's Family shall kill his Mother, he being Emperour. Which happened; and whether it was an Oracle from God, or from a prophetick spirit that was amongst the people, or by a guesse that they had from the state that things was then in, I know not; for Nero was the last of the Julian-Family, which sprung from £neas which ruled. Xiphilinus, in Nerone.

- 28. Little before the coming of the Spaniards into America; the King of the Island which, after the name of the Finders, they called Hispaniolam; he consulted the Idol of Zemus, and religiously underwent a Fast for five dayes together, also much whipping, that he might know what would become of his Kingdom. The Devill answered. That there were bearded, which should be armed men, that should take away the Kingdom by force, and that by one faral blow, they by their swords should anatomize many bodies, and that they should oppresse the Inhabitants by cruel servicude. The King hearing the words of the Oracle; and that he might appeale the wrath of the gods, he epitomized and comprehended in a verse which they call Arentum, which he would have to be fung at their Festivals, with solemn ceremonies; therefore many of the Inhabitants when they faw the Spaniards first come into the Island, they consulted how they might escape, remembring the Oracle, Perrus Cieza, tom. 2. rerum Indicarum, cap. 330 orterellet it elesand and ecause it was invenced for mens d
- Sardanapalus, an Affrian King, was belieged by Arbaresa Mede.

  In the City of Ninus, there was an Oracle given to his Ancestors, That Ninus could never be taken, unless the Enemy should make a River to the City, which he verily believed could never be taken; and therefore be thought he could bear out the siege, and also expected aid to come to him. When he had hidd out the siege for the space of two years, by lethargiz'd and idle besiedged persons the River by continual showers did flow to a very great heighth; and when it had deluged a good part of the City, and had cast and

thrown down the Walls for the length of twenty furlongs; The King thinking the time of the Qracle was come to p fle, despaired of remedy; and left that he thould be aken of the enemies, he burnt the Palace: Arbaces creeping thorough the ruines of the walls, was made King. Diodorus, lib. 2. cap. 7.

Here was an Oracle given to the Poet Hefod, that he should have a care of the Temple of Namean Jupiter; when therefore he took his flight from Nemean at Peleponnesse, by chance he came into Oeneon of Locru, where there was a Temple of Jupiter Nemean; and being in that place, unawares he was flain by Amphiphane and Ganetur, the fons of Phyligein, because they believed their Sifter was deflowred by him, and that Stefichorm was forung from him by that illegitimate means. Thucyd, apud Gyrald, Dial, 2. bift. Puet.

Paminondus the Thebane received this from Apollo's Oracle at Delphos, That he was to have a care of Pelagus, which he thought was to be understood of the Sea; wherefore it was his grearest care, lest he should be carried or transported any where by Galleys, or by any other veffel: But the Devil had forewarned him, not that he should avoid the Sea, but a Grove that he was to eschew at Mantinea, whose name was Pelagus, where he dyed. Pau-Sanias in Arcadicis of Suidat.

Here was an Oracle also given to Cambyfes, a Persian King, out of the City of Latona of Butus, that he was to yield himself to the fates in the way to Echatanis; he understood it of Echatana of Meda; but when he was in Syria, after the death of Apis the Egyptian god, he got upon his horse, his sword was naked, wounded the King in the thigh, tormented with fear and grief; and he asked What was the name of the next Town ; and when he knew that it was Echatana, he did acknowledge his errour, and dyed despairing. Herodotus lib. 3.

rthia did prophesic and predict the death of Philip King of Macedonia, in this manner :

---- Taurus adeft, & finis adest, ferietg; minister, Et Gracis pariter, O utinam fierem Jouis ales in athere juxta Thermodoentis aquas, procul ut bella horrida ab alto, Despicerem; vidus flet at hic qui vicit obivit.

A Bull being present, thy end's not absent far, The fervant o're the Greeks shall domineer; O that I were Jove's Bird eagling on high, Towring alwayes near to the azure sky,

O're Thermodonian waters for to fee Such crimfon and fuch fcarlet Tragedie, Where conquer'dashall bewail with weeping eye, The Conquerour casquer'd, by the fates shall dye.

This doubtfull speech King Phillip interpreted on his fide, and thought that it was predicted by the Oracle as though Perfes were to be facrificed in the manner of a facrifice. But the meaning was far otherwise which fignifyed quite contrary, to wit, Phillip being amongst a great company of men amongst the sacrifices where these ought to be a crowned Bull facrificed, and therefore he was very glad, and facrificed joyfully, supposing afterwards to have his typelar Gods to help him to bring Afia under the dominion of Macedonia, and when he offered great oblations in honour of the Gods, and his daughter Cleopatra, which came of his Wife Olympias, was espoused to Alexander the King of the Epirots his Brother, he commanded that the Marriage should be celebrated in Agr the City of Macadenia, and many out of all the parts of Greece flocked to that jolly wedding, and magnificent conforts of Mulick, and contention in it, and allo a great teaft made to receive the friends and guests, he in the millt of the coremonies invested in a white garment, was flain by Rinfannin one of the guard, at the Thermodomian River near Cheronea, where a little while before he had got a famous victory of the Grecians: for Paufaunias took hainoufly that he was complained of for ravishing of Attalas the Neece of Olympias and was often derided of the King for it. Diodorm lib. 16. 6 Paufayniss in Acad.

He same King when he had consulted the Delphick Oracle what he might do that he might come and attain to a full and perfect age; Pythia commanded him that he should avoid Quadrigas, which he understood, was meant a Cart drawn with tour horses; which hearing, he gave order that all Carts throughour his whole Kingdome should be removed, and would not go into Boetia, which was called Quadrigas. At the last he was slain by Paufaurias, who carried a Carr and four Horses engraven in the Valerius Maximus, libro primo. Cicero de fato. hilt of his Sword. Plutarch, in Alexandro. Others fay, that when he encircled and rid about the Thebane Marsh, which was called Currus, be was flain.

A Solylus the tragick Athenian Poet, was told by the Oracle that ne thould dye by a blow; therefore being a banished man in Sicilia, he did eschew roofs left he should be oppress'd by their ruine, or knock't on the head by their fall ; but it hapned that fitting on a flone in the Country, with his head uncovered, and an Eagle flying on high called Morphos, (whose fole property it is to break the Sea shell-fish) and being hallucinated and deceaved by the whitenesse of his bald pate, thinking it to be a chalky stone, let the

34.

36.

shell-fish fall upon it, to have the shell-fish broken, and so Eschylme perished by that fall and stroak. Idem, lib. 9. cap. 12,

Aphidas the Sophister, when he Ironically had consulted the Delphick Oracle, whether he might have an Horse upon which he might be carried; The Oracle answered that there might be found one, but that he should be so troubled and vexed by it, that he should dye. A while after he went to Astalm the King, whom he had formerly offended, and was apprehended, and so precipitated, and cast down from a stone, was called Equus. Cicero de fato. Et Valer. Max.lib. 1. de Miraculis.

37.

Hen Dionysius the Seniour, Tyrant of Syracusa, acted a Tragedy to the A. henians in their Bachanalian fealts, and when he by all their suffrages and voices was declared Victor, one of the Queristers or chanters of the Musicall company, thinking that he thould have some great reward if he were the first Messenger that should relate the Victory, sailed in all haste to Corinth. And there found a Ship that was to go to Sicily, and boarding on it with prosperous winds and gales failing to his defired Haven, and arriving at Syracufa, and then incontinently related the Victory to the Tyrant, and was gratified with great rewards. Diony fim was exceeding glad of the news, and offered gratulatory facrifices to his Gods, and celebrated great feasts, banquettings, and Bacchanalians; and when he had invited his friends and familiars indulging and overcharging himfelf with too much wine, fell into a grievous ficknesse by reason of his too much gulphing of Wine. But when he was told by his Gods that he was to dye, when he had overcome his betters. He taking the Oracle in this fense, to wir, as having reference to the Carthagenians, that they were better, stronger, and more warlike men then he. Wherefore having many conflicts, bickerings, & skirmishes with them, if the victory seemed to hang in aquilibrio, i.e. eeven ballance, or rather his fide was likely to have the Prastat, he was wont to make the two Wings of his army to fly away and so be ore-come of their own accord, least he should seem to overcome his betters, but yet for all this Matchevilian Policy, he could not escape the sentence which the fates had determined against him. But being an indifferent good Poet, was adjudged by the A: henian suffrages to overcome better Poets; therefore the truth of the Oracle being in some measure accomplished, and fulfilled, the term and date of his life ended. Diodorm, lib. 15.

38.

Lexander the Epirot's King, being called into Italy by the Tarentines, and by the lots of the Dodonean Oracle, he was warned to have a care of Atherufia, and the City of Pandofia; for there he was to yield himself to the fates, for this cause he fent betime into Italy, that he might keep a distance from Pandosia a City of Epirus, and Acheron its River, which the Thesprotian bosome received,

received, it flowing out of Moloffis, flanding hellish black jet-like pools and bayes. But no humane providence or forefight could eschew faral necessity, which for the most part rushes soonest into that which is aimed most to avoid. Oftentimes Alexander had overcome the Brutians and Lucans in battell, and had taken many of their Cities. In the mean time, he had fortified and strengthened three Monuments not far from the Pandofian City, which did grieve and molest the borders of the Lucans and Brutians, and did grievously oppresse the Countrey thereabouts. But continuall thowers did to deluge and overflow the fields that lay between, and fo the army being parted into three, could not get help from Alexander, not being able to get supplies, made two Bulworks or Castles of defence, therefore they environed with their siege, the Captain parting with, and losing a great part of his riches and provision: There were of the Lucans exuls and banished men about Alexander 200; by this means, they with their party promised that they would bring the King into their power, either alive or dead. Therefore the King daring to adventure, broke through the midst of his enemies with his out-spread waving hands and arms, and killed the Captain of the Lucans, fighting with him hand to hand, and gathering together his army into one, he with a full body came to the River, the strength of whose Tide a little before had broke down the bridge, and when he consulted of an escape over it, being not fatl omed by him, and his Army being tyred out, and by chance one blab'd forth the name of the River, which was much hated by the King, and so exclaimed and cryed out, Art thou called Acheron, which being known, he made a great hæsitation whether or no he should passe over the River; and when he so delayed, one Sotinma fervant, gave warning that the Lucans did feek places to lye in wait for them, and when the King thought that they were ready to rush upon him, with his naked Sword, he leapt into the River. A Horse on the overthwart bank stood to receive him; which when one of the Lucans had wounded him with casting a Dart, and the streaming Tides carryed him down (his Spear sticking fast) towards the enemies Camp dead, and they rearing it to pieces, and cutting it in the midft, one part they fent away, the other was kept for to be mocked, which they a long while battered with flones and darts, and at the last they delivered it to a Woman, that the might keep it to be a ranfome to redeem her Husband and children which were captives on the adverse party, and they sent away the bones of the burned body to their enemies at Metapontus, from whence they were further fent to Cleepstrs, and to her fifter Olympias, the Mother of Great Alexander. Strato. lib. 6. Valerius Maximus, lib. 1.

Here was anold Oracle came from the Altar of Jupiter Ammon, concerning the death of Annibal the famous Carthagenian Captain. Lyby Ba corpus teget tuum. Lyby fa shall be thy grave. Anniball did suspect Africa, and that his buriall should be in Carthage, and thought he should end his life there, for there is a fabulous place of Bythinia; beside the Sea not far off, there is a little Village called Lyby Sa, and by chance Antibal was banished there; and because he alwayes suspected the mollities, and renderne ffe of the King of Prufia, and abhorred the Romans, therefore he opened feaven subterraneal holes or passages before his house, or out of his Tent, and divers foramina or oilet holes made, in which there was many lecret conspirators, privately combineing together. And when he received that commandement of T. Quintim Flaminim the Roman Ambassadour which he had desired and outsined of the King, he attempted a flight through the private holes; but when he fell into the Kingdomes fnares, he determined to kill himself. Some report him to wrap his neck in his Cloak, and commanded his servant that he should infix his knee in his posteriours, and twine and twift him hard, untill he should dye. Livius lib. 8. Decad. 4. and had poison given him, which he had power to mix and mingle himself, and taking the cup himself, said, We free at last the Roman people by this dayes work, when he believed that it was expected there should be a long and a redious death of that hated old man, and by this means they fay Anniball perished. Plutarchus in Flaminio. Paufaunias vero in Arcadicus; that when he got upon a horse, he of his own accord, wounded his hand, and had nor rid far when a Feaver got hold of him by reason of the inflammation of his wound, and that he dyed within three dayes. And fo the fatall name of the man whom the Nicomedienses called Lybyssam, fulfilled the Oracle.

Ppins Claudius in a Civil war, in which Cn. Pompeius falling out with Cafar, breaking the league, bringing both detriment to himfelf and to the Common-wealth, defirous to find out the fpring and root of that great sedition (for he excelled in strength the Achaian Empire) he compelled the chief Governour of the Delphick Tripos, to descend into the inmost concave that they might know certain things; confulting with the Oracles, they were almost choaked fuch a damp and stinking vapour of that divine, or rather diabolical spirit was drawn in by them. Therefore an inspired Virgin by the instinct of the Deity, and with a horrid voice, sung with such quavering founds of words, uttered the destiny, or Oracle. For it is nothing (faith the) to thee; in this Romane war, thou shalt get the Valley of Eubaa: but he thinking to be admonished by Apollo's Oracles, lest there should arise any contention or difference about it, departed into that Region and Countrey which is between Rhamminta, that noble and renouned part of Micka and Cariffum, bordering upon the Chalcidick Sea, lying between, got the name of Eu as

Eubæa, where he was spent and consumed of a disease, before the Pharsalian combat and fight, and he possessed that burying place which was foretold him by the Devill. Valerim Max. lib. 1. cap. 8.

- The Antianaan Oracles gave an Item unto C. Caligula that he thould have a care of Cassim, therefore he gave order that Cassim Longinus the Pro-consult of Asia being a Lawyer, to be put to death; but before he had satisfied his tyrannical desires, he was slain by Cassim Charea, not being able to eschewhis fate. Rutilim, in vita Cassii.
- Mhis heart, and being much troubled and perplexed with the fear of death, he asked those that stood about him, what was the name of that place. When he had heard the name of Pachonii and Allages, with a great sigh, he said, that there was he to finish his life, and that his death was decreed by the fates, and therefore birterly accused himself, that before that time he had not blinded and pluck't out the eyes of that honest man Pachonius, for that an Oracle was publickly reported to be given out concerning the Emperour, that being deceased Pachonius should succeed him in the Kingdome, and being deceived and blinded with the love of ruling he had not hastned to make Pachonius unserviceable for the Empire. Gregoras lib. 5.
- Here was a famous City in Olympos, whose name was Libethra, which Mountain stretched it self forth into Macedonia, not far from which City there is Orpheus's Tomb and Monument, and there was formerly an Oracle had from liberi patres, to the Libethrians out of Thrace, that their City should be raced out, and destroyed by a swine, when the Sun first should see Orpheus's bones. And therefore they being so well versed and accustomed to the Oracle, that they never mistrusted any thing, neither did they believe that there was any wild beaft endued with fuch strength that could deface such a City, which relyed no lesse upon their own confidence then it's great strength. But when it pleased the Gods that these things should come to passe, a certain shepheard at noon-tide being weary, laid down beside Orpheus his Tomb. And by chance falling afleep, in his dream began to chant and to fing Orpheus Verses in a sweet and delectable tone, and by that sweet chanting, those she pheards that were hard by, and those Plowmen that were plowing not far off being much taken with it, left their work, and ran to hear the sweet song of the sleeping shepheard, and there when they joggled and justled one another nearer and nearer to the shephcard, they threw down the Pillar, and that being cast down the Urne was broken up, which done, the Sun faw Orpheus's bones: Therefore in the following night, a great deal of rain came, and the River sides (being one of Olympus streams) cast down the walls

of the Liberbrians, and o'returned the holy Temples and buildings, and destroyed all the men and beasts which were within the wals. Paulaurias in Bacticis.

The Siphaian Handers, by teason of their silver and gold-Mines, are very rich, heaping up great Treasures, and yearly did send their tenths to Apollo at Delphos; they inquired of the Oracle, Whether they were to possels their presentenjoyments long, or no? Pythia answered;

44.

'Αλλ' όταν ου σύρτου πρυτανήτα λάναλ χώνταις Λάκορεψε τ' άρρελ, τότε δλί δει φράδμον Θ άνδρες Φράσαολζ ξύλινόν τε λόχον, κήγυκά τ' έρυθρόν.

When you a Market-House, and Council Hall Erect all white, beware, a cunning blade With woodden Troops, and with red Ensigns shall Thy Coasts and Thee with cruelty invade.

The Event confirmed the Oracle; for the Siphnians at that time had a Market-place and a Councel-house built of white Parian Marble; when the Samians instantly came themselves to Siphnum, and sending a Ship with their Ambassadours to the City, which was (as all ancient ships used to be) painted red; the Messengers did require ten talents; the Siphnians refused: The Samians possessed themselves of their sields, and slew many of their City, and took many prisoners, which the Siphnians redeemed for a hundred Talents; Then at last (although it was very late) they understood the Oracle, of a woodden Army, and a red Ship of Legates and Ambassadors, Herodotus, lib. 3.

45

Here was an ancient Oracle given to the Messanen sians in Sicily, Carthaginenses urbis sue lixas futuros; Which they understood in this sense, that the Carthagenians were to be slaves of the City Messana, and to be serviceable to them, and by this hope were puffed up with pride; therefore they attempted to oppose themselves against Hamilear the Carthaginian Captain; but their City being taken, at the last they understood the equivocall sense of the Oracle; for Hamilear did command the Carthaginian Souldiers, like fervants, that they should demolish and pull down all their houses, and that they should leave nothing unruinated and not pull'd down, and to burn all, and to spatter the ruines all about; neither was there any delay for his commands, they did ruinate the walls, and o'return the buildings with fuch violence, that the multitude hasting, and being urgent, in a short time they had finished the work, all the Monuments were presently abolished; and the manner of the place was utterly blotted out, and the ground, where the City formerly flood, did appear to overthrown,

and trampled, that scarce any tokens of habitation could be any where differred, &c. Diodorus, lib. 14.

The Phocenses being miserably vexed with War by the The sa.

lians, sent to consult the Oracle at Delphos, concerning their
affairs: and their Ambassadours, received this answer;

Visor userg, aliud sed enim mortalis habeto.

The god and man I do command to try
It out by fword, who thall have victory.
They both are conquerors, I do confesse,
But yet the mor al shall the god possesse.

The Phocenfes being pulled with this dubious Oracle, and not at all understanding the meaning of it, fent out three hundred Scours, who were all flain even to the last man, with their Captain Gelo. This flaughter thruck the Camp with a very great terrour. And at last they were come to that height of desperation, that they brought together their Wives, Children, all their goods, and whatloever they could wrap or wring, as gold, filver, and rich clothes, and amongst the rest, the Ensigns of their gods, and building about them a very great Pile, they left onely thirty men to look to them, with strict charge, that when they were in fight with their enemies, if they law any thing go cross or against them, they should first slay their wives and children, and then cast all the goods upon the Pile, and then put fire to it; and laftly, that they should either kill one another; or run desperately upon their enemies weapons; from which among it the Greeks all cruel and immane Councels and Defigns were called Phocica, or Phocenfian. Things being thus ordered by the advice and counsel of Tellias, an Elian Prophet, they draw out against the enemy, and being resolute, rush most desperately in amongst them, and being acted with utter desperation, plyed their hands so furiously, that they obrained the most absolute and signal victory that ever any Age could boast of. Then was the Oracle plain and obvious to every ordipary understanding. For according to their custome in War, the Generals on both fides gave to their Souldiers teffera, or marks to be known by from the enemy, as we do our Watch-word. And these happened then to fall pat with the answer of Apollo: The The Salians giving Etonia Minerva; and the Photenfes the Founder of their Country, Phocus.

The Lacedemonians having received the most healthfull and Loud Laws of Lycurgus, after his death being (as we say) prick'd with provender, and not content longer to enjoy their ease and quiet, pust with the conceit of being more noble then the Arcadians,

Accidians, they confult Pythia, whether they might not attain the possession of that whole Kingdom to themselves entirely? To whom the seturned this answer;

'Αρχαδίω μ' αἰτῶς; μέρα μ' αἰτῶς. ὅτε τοι Αύσω.
Πολλοὶ ἐν ἀρχαδῖη βαλανηφάροι ἄνδρες ὅαστιν,
Οἱ σ' ὑποχολύσεστν. ἐγωὶ ζ' τοι ὅτι μεγήρω.
Δώσω τοι. τεχίω σοσέχροτον ὀρχήσωλζ,
Καὶ καλὸν πεδίον χούνω διαμετχήσωλζ.

Wouldst thou Arcadia have? a pretious boon, Yet I will grant many fruit-eaters foon Arcadia enter shall, these it impair; And this I grant thee, Thou shalt there a fair And plenteous harvest reap their Land about All rich, with setters thou shalt measure out.

When the Lacedemonians had received this answer, they declined their assault of the rest of Arcadia, and onely set upon the Tegeates, taking setters along with them, to wit, that having an Oracle to that purpose, they might bring the Tegeates into captivity, and so make use of their setters. But having sought them, they themselves were vanquished, and those that came alive into the enemies hand, were settered with those very ropes they had brought, and put to mow and till the Tagean Land, being restrained within the length of their setters. Those very setters remained in the Temple of Minerva Alea at Tegea, within the memory of man, being hung up as a Trophie for that victory. Herodotus, lib. 1.

Leomenes, King of the Spartans, consulting the Oracle at Delphos, had this answer, Eum Argos esse capturum; which runs
either thus, That he should take Argos; or, That Argos should
take him; or he the Argians: Which Oracle understanding in
the more favourable sense, he was very consident of taking the
City Argos: but when he had surrounded some Troops of the
Argi in a Grove, and there burnt them, asking who was the Deity
of that place? and being told it was Argus, he complained, the
Oracle had deluded him; and then quitted all hope of conquering
Argos. Herodotus, lib. 6.

Philomelus the Phocensian, having taken the Delphick Oracle, began to compell Pythia to tell him something of the surure event of the affairs of his Country; At whose imperious carriage the woman being much moved, said unto him, Sir, you may do what you please. At which words Philomelus very much rejoyced, taking them as a most apt answer to his demands, and the prediction of his surure successe; and presently hereupon gave out in writing, That the Gods had licensed him to do what he pleased; and after

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the custome calling regention the people, in a speech he made to them, expounded the Oracle, exhaning them to be of good courage for the surve; and after this wholly benchis resolution and endeavours for military designs. There happened also a Prodigy in the Temple of Apollo, in this manner; An Eagle hovering over the roof, cast her felf down to the very ground, and followed some Doves that were carried into the Temple, preying upon them at the very Altar; which those that pretended skill in matters of that nature, expounded, an undoubted token of the good successe of philomelus and the Phocensians in the Delphia Warr; which lasted nine years dubious, but at last terminated with the destruction of the Phocenses. Diodor, lib. 16.

70. Creign long, of no? received this answer from Pythia;

Αλλ' όταν μίνου βαπλους μήθους, βρίητας.
Καὶ τότε Λυθέ ποδυδρέ πολυθεροίδα παρ έρμον
Φουλγγ, μήδι μένην, μηδ' αλδώς κακδι δίναι.

Whenforce a mungril Mule shall have the Crown,
Wanton well fed, thall frisk it up and down
With's tender books; then fly and make no stay
To ask what is the news; away, away.

erafus concluding with himself that there would never any Mule reignover the Medes instead of a Man, thence instead that his rule should be perpetuall: not understanding that by a Mule, was understood Cyrus; because he was descended of two severals Nations: his Mother Mandane being of a better extract then his father Cambyses. For she was a Mede, and Assaces the King his daughter; and he but a Persian when they were subject to the Medes. Herodous them.

Reesilans being driven from his Kingdome with his Mother A Pheretima, being at Samos; follicited all persons he could meet with in hope to regain his Country; and having got together a very confiderable army, he fent to Delphos to confult the Oracle there about his return into his own Kingdome : to whom Pythia returned this answer. During the time of four Batter's, and as many Arcefilaus's, to wit, eight Generations of men Apollo, hath granted thee to reign; and further dehorts thee to endeavour. And Ikediffe perfuades thee when thou art in thy own leat, to remain in peace; But if thou findell a lumace full of Prichers or pors, be fore the w boil them not, but fling them out; and if thou doft fire the Furnace, take heed of entring a place that is compassed with water, for if thou doft, thou shalt perish, and the Bull do what he can: Artefilaus taking those forces he had gathered in Samos, recurned to Cyrene, and having recovered his Kingdome, and Iomewha:

what setled his affairs, not minding the Oracle, he called his adversaries to Judgment, and these that he could lay held on, he sent to Cyprus to be executed; whem the Cristians when they were brought into their Country releved, and sent them to Thera. Some that had privately conveyed themselves into a strong Tower-building combustible matter round, he burnt the Tower and all. When he had done, he began to remember this was that the Oracle had sorbidden him, and went out of the City Cyrene searing the death predicted, for he conceived Cyrene to be that circumssum out place he was warned to avoid; and betook himself to the King of Barcaans called Alazeris whose Neece he had matried, where some as well Barcaans as Cyrenean Exuls cspying him walking in the forum set upon him, and divided both his and his Cosen Alazeris heads from their bodies. Herodotus lib. 4.

Ero Cafar being warned by some Mathematicians that the ruine of his Empire was portended by the Stars, but some of them differ'd in opinion in one thing, and some in another, at last being fick, he fent to Delphas to be refolved what should be the fate of his state; and received in answer this, That he should beware Which when he heard, being an inconsiderate of the 73. year. man, and scarce above thirty; he so wholly gave himself up to security, that he feared no hing, concluding that the Oracle had promised him a peaceable reign during his whole life, and that he could not dye before the appointed year fet down by the Oracle, infomuch that he arived to that height of infolence, vaine conceit, that having loft some precious jewells in a tempesishe was confident the fishes would export them to land for him, as they were in duty bound, in his conceit: With these fond extravagancies was he elevared, even till on a sudden he was left destitute by all his friends and subjects, and forced to a most ignominous end, so well did Apollo's Counsell Reed him. But least this father of lies should feem to deliver any untruth, the night before his death he made Nero hear a voice, curfing the name of Nero, and extolling that of Galba, that fo he might understand it was by the will and institution of the Oracle that he tell; for Galba succeeded him for the space of feventy three years. Petrarcha ex Suetonio.

Lerxes the Son of Darius, having dig'd up an old Monument of Belus, found an Urne of Glaffe, in which a dead Corps lay in Oyl, but the Urne was not full, but empty a hands breadth from the hips of the body, near which there flood a little Pillar or column, on which was contained written, that it should go ill with him that opened the Sepulchre, and did not fill the Urne: which when Xerxes had read, he was taken with much dread and horrour, and commands presently Oyl to be powred into it, with which it was not full, he therefore commands again more Oyl to be bestowed upon it, and sound that the Urne was nothing fuller, than before; yet he continues seeking to fill it, till he found that all

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his labour was in vain, and then the Monument being thur, he departs in great grief and forrow, he had fifty myriads of men in an army defigned against the Greeks, but returning, he miserably ended his life, being kill'd by night in the streets by the hands of his own son. Elianus ex Henodoti, lib. 3.

Criveffer the fecond, formerly called Gilbertus, a French man (as 54. hey (ay) by evill arts obtained the Popedome. When he was a young man, he was a Monk in a Monastery of Florence scituated in the Auxelian Dipreste, but leaving the Monastery, the Devill tollowed him, to whom he wholly furrendred himself; he came to Hispalie a City of Spain to study, being very desirous of learning: in which he was fo great a proficient, that in a thort time, of a Schiller he became chief Mafter, Martinim teftifies that Robert, King of France, and Lotharim, a man famous by Nobility and learning who was afterwards created Arch-Bishop of Senofenfes were his Schollers; Gilberton therefore, provoked by ambition and diabolicall defire of governing, first by largenesse and gifts, he obtained the Arch-Bithoprick of Rhemes, then of Ravenna, and lastly the Popedome weelf, the Devill belging his endeavours herein, but upon this condition; That after his death he should be wholly his, by whose affistance he had got so great dignity; he moved the Dewill totall him how long he facult continue Pope ; the Enemy of mankind answering (as he is wont) ambiguously, It thou shalt not come near Jerufalem, thou shalt live long. When therefore in the fourth year and first Moneth of his Popedome the reath day, he had facrificed in the great Church of the Holy Croffe at Rame, he knew that by his fare he was to dye forthwith; he therefore repented and acknowledged his wickednesse before the people, and renouncing all ambition and diabolicall trand, he exhorted all to a good and pious life.

Hen the Bostians wasted the Sea-coasts of Attica, and the Athenians were about their expedition against Agrino, there comes an Oracle from Polphes that the Aginetians could not be hun for thirty years; in the thirtieth year when the Aginetians had dedicated a Temple to Ascent that things might succeed with them, they began their war with them; but as they made violent war against them, so they received many losses and brought great detriment to themselves, and at the last were in great extremity when the Athenians beard of this Oracle, they hikewise dedicated a Temple to Ascens, which is now to be seen in their Market-place, but they thought they were not to sorbear war for thirty years, which time they heard to be satall, but that if they forbore war they should receive many wrongs from the Aginetians. Herodotum lib. 5.

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He Wisedome of the Persian Magies and their skill in divination is kept in memory by many Monumones, who as they fore old many things, so they predicted by many secret signes the crucity that A. taxerxes Ochus afterwards exercised against those he fublived, and the miterable flaughter that enfued, for when Ochus fubdued the Government of the Perfians, one of them advised a certain Magician, one of the Eunuchs to observe (the Table being covered) upon what meat (among (t all that the Table was furnished with) the King should first lay his hands, who intentively marking Ochus with both his hands stretched out, with his right hand he halfily took to him a knife, and with the other the biggest loaf upon the Table, which with flesh upon the board he carved, and are heartily and chearfully, thefe two Prophets hereupon concluded, that there would enfue during his reign, fruits of the Earth in great plenty, and a feafonable time to gather them, but frequent flaughters. Elianus lib. 2, et Diodor, lib. 17. Bibliotheca.

56.

A Mongst the Pedasensians which live above Halicarnassus, it is reported that as often as any adverse fortune is ready to seize upon the Amphiensians (who live near that City) a huge beard suddenly groweth upon the chin of their chief Priest of Minerva the Goddesse, which happened twice amongst them. Herodotus, lib. 8.

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Belefes a Chaldean, exhorted Arbares General of the Atedes, to invade the Kingdome of the Babilonians, promising to him certain victory, which after two years, and much losse by slaughter given and received on both sides, undermining the City of Ninus King of Sardinapalus, he desperately burned the Kings Pallace, and obtained it. Diodorus, lib. 2.cap. 7.

58.

Hales the Milesian, perceiving that the next year would be a very plentiful season for oyl, (by the rising of the seven Stars,) bargained afore-hand with his customers for all that years oyls at a greater rate, than otherwise, by reason of the great plenty, he could have sold them for. And likewise foreseeing the next year thete would be a great scarcity, he aforehand bought up many mens oyls at a cheap rate; and the year following sold them very dear, and thereby became rich. Fulgos. lib. 8. cap. 11. and others. Pliny ascribes this piece of Policy to Democritus, and sayes, That Sextims a Roman used the very same cunning at Athens. This man commanded his body, when he was dead, should be buried in a very obscure place of the Milesian fields, foreseeing that there should be a forum or common Mart crested there by the Romans. Plutarshus in Solone.

- A T Mnefarchis the common Cryer Brotus was told by the Chaldeans, that his fon should be victor in Contentions. Wherefore he would have had his fon become a Fencer. But afterwards he set to write Tragedies, and therein was indeed the victor of all others. Gellim, lib. 15. cap. 20. who relates it out of Theopompus.
  - THe Birth-day of the Emperour Augustus fortuned to fall on that very time that Cataline's Cause of his Conjuration was a pleading in Court. And his Father Offavius staying a little longer than ordinary, excused himself, for that his Wife was newly brought to bed. P. Nigidim, then present, looking his birth-hour. is faid to affirm, That then was born the Lord of the whole world. being at Apollonia, went with Agrippa to Theogenes his Chamber; But when Theogenes had predicted most high things, as he thought, of Agrippa's birth-day, betwize fear and shame, lest his destiny should prove inferiour, could hardly be perswaded to tell his Na-And when he declared it, Theogenes is faid to have danced tivity. about with joy, and to have worshipped him; which somewhat animated Augustus; fo that he afterwards published his destiny, and stamped a Coyn, with the sign of Capricorn, in which he was born. Sabellicus, lib. 8. Ennead. 6. ex Suetonio.
  - one time or other; but without a regal diadem: For then you must understand, the power of Casars was altogether unknown and unheard of amongst them. Suctonius.
- 63. Therius Cafar, that he might learn the Art of the Chaldeans had a teacher, one Thrafillus. As often as he consulted about these kind of matters, he went into a private and out-house, suffering no one to be privy to his business, but one free-man onely. He was altogether unlearned, but of a robustious strong body, and had gone before him through roughs and craggs (for the house stood upon a) rock); and this Thrafyllus his Art, Tiberius was resolved to try. For as he returned, if he suspected him of any fraud, he had resolved to precipitate him down a rock in his return, that there might no one remain privy to this his levity. After he had most exquisitely told Telerius how he should be Emperour, and many other future events, he aske him, If he could calculate his own birth-day? He answered, Yes; and looking into his destiny, the more he look'd, the more he quak'd and trembled, and at last cryed our, That fome eminent and imminent danger attended him. When Cafar faw this, he ran to him, embraced him, and told him what his danger was; promisi ghim, for that he knew it, he should be safe of it. On a time Tiberius as he was walking on the Sea shore with

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him in much perplexity of mind, Thrafillus advised him to be of good comfort, and hope better things, but when he grew to designed that he was almost ready to call himself into the Sea, being in great fear of his father in law Augustus, Thrafillus copying a Ship comesailing rowards them, affirmed to him very confidently. That that very Ship brought him good tydings. The ship bying put into the Haven, harderived Letters from Augustus and Livia, whereby he was recalled to Rome, according to his hearts defire. Dion in Augusto.

Lauding the Emperour, a little before his death creating Conluls, predicted to them the month wherein he should dye; and naving affured them of the very utmost limit of his time, in his last counsel he did obtest, that his sons should live brotherly and lovingly; commending them to the Senare, and professed it again and again to them that were present, (and who were very forry, defiring the contrary) that he should dye as he had told them. Suctonius.

The being born early in the morning before Sun-rising, a cerain Astrologer looking into the course of the Stars, said, That he should reign at Rome, but should kill his own Mother, which when Agripping his Mother heard, the said, Let him kill me, so he may be Emperous. The event declares, that the Astrologer predicted truth. Xiphilinus in Nerone.

Seldiarion, a Mathematician, being brought to Deminion the Emperout, because he was so bold as to predict somewhat concerning his end; when he did not deny but he had reported those things which by his Art he foresaw: Domitius growing very angry, commanded him to tell him what his own end should be; and he told him, To be torn to pieces by dogs, and that very shortly. Whereupon he prefently commanded him to execution, and that body his should be burnt to ashes, and that the ashes should be buried, to try the truth, or rather to disprove the falshood of his affertions. But Fate would not be altered; for when the pile and all was prepared, an exceeding showr of rain came so violently, that all the executioners and company left the dead body by the pile; and, that while, the dogs came and tore it. Whileft he was at Supper, Latinus his Jester telling him this amongst the rest, of that dayes fables and conceirs; he was so enraged, as if from this time he had been past hope of life, and lay obnoxious to all the strokes of malevolent fortune. Sabellieus

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Domitian

- Omitian the Emperour, Superstitionsly given to Mathemarical Predictions, and thereby being informed of the time of his death the day before he was killed, having fruit brought him as a Present, he commanded them to be set by, and kept till the next day; and faith, If I may, I will make use of them. And then then turning to them who were next to him, he faith; The Moon to morrow being in Aquarius will look red and bloody, which demonstrates some horrid wickedness, as all men throughout the World expea. He being advised by Mathematicians, to take heed of the fifth hour of that day, was folicitous to take their Judgment, What great mischance would come by reason thereof, who said, That it portended great mutation in the World. He therefore when that day came, fitting idly, and scratching a little Wart on his forchead, he broke it, to that some blood ran down his face ; which feeing, he faid, God grant I have no greater hart then this. And enquiring what a clock it was? it was answered purposely, That it was the fixth hour; though it was the fifth hour, which he fomuch feared; whereupon thinking all danger past, he joyfully riferh, intending to refresh his body; but instantly his Chamberlain Parthenius came to him, telling, he was to fpeak with one in his bed-Chamber upon an important business; whither coming, he received from him and his confederates feven wounds, whereof he dyed, in the fourty fixth year of his age, and fifteenth year of his reign. Satellieus, lib. 4. Ennead. 7.
- Adrian the Emperour was not onely excellent in other Arts, but also in Astronomy, which Marius Max. doth so far declare, that he knew all things concerning himself; infomuch, that he forestiewed his Acts which he should perform every day, even to the last hour of his life. It is manifest, that he told Verus, whom he adopted, That the Fates shew to terrene creatures what shall be done, beyond which nothing can proceed here: He wrote to that very year, yea and the moneth of that year in which he departed, and thewed, that he could not out-live that moneth. Fulgosus, lib. 8. cap. 11.
- Sprimus Severus Persinax is said to have been a most skilfull Mathematician: When his wife Martia, the Mother of Bassianus was dead, he calculated the Nativities of all about him, and finding that Julia, though not nobly descended, yet by the Planet under which the was born, it was signified, that she should be Empresse, he took her to wise, who was the Mother of Greta Valeteranus. The same man travailing towards Brittanie, told, That he should not thence return, and that in the roof of the Palace, in which he used to sit in Judgment; he less this predictions in writing, so that all men might see them wholly, except that part of them which-treated of the hour of his birth. Xiphilinus Dionis Nirai abbreviator, in Severo.

A Certain Egyptian from the Mendofian coast, comming to Coxflantinople, went into an Inne, the hoffeffe whereof was a skilfull Midwite, who affoon as the had drawn fome Wine for her guelt, atells him with an extended loud voice, that a friend of hers now in labour of her third child was in great danger unlesse she had speedy help, whereupon the fuddenly left the Lepptian, went and helped the woman from the mifery of her travell or labour, and resurns so her guest, who being angry for her absence, she relateth the cause of her stay. He exactly observed the time and hour of she day : Go, faid the Midwife, and tell the Woman in childbed that the hath brought forth one that shall be able to do more then the Emperour; which faid, the caroufeth a whole bowl of Wine, and told what the Infant's name should be, and accordingly afterwards he was named Ablabim; who had fuch excesse of fortune, that in the time of Constantine the Great, he was made Prator, by which office he could do more then the Emperour. Eunapiu, in vi-14 Edopi.

Wo Jews, Astrologers and Magitians, promised Zira Prince of the Arabians, Empire and long life, if he would demolifh the Christian Temples and Images of Saints, which he put in execution: but before a whole year came about, he died, and his Son intended to punish the Impostors, but they fly into Isauria (where Leo, who after Theodofim the third Emperour was cast down, was called Isaurus) they find a boy of mean birth, but endewed with a most excellent and towardly wit and genius; they tell him that he should be Emperour, and that so confidently, that they fwore by many Oaths, that the event should answer their predictions, if he would but do what they defired; and he promifed to do what ever they prescribed. Afterwards Leo obtains the Empire; in the ninth year after, they require the performance of his promife and feek nothing but that he will abolish the pictures of Christ and his Mother. The Emperour in observance of his promise puts down all Images, and heavily punished all that worshipped or kept them. Cufpinians Zonara.

71.

Simen Prince of the Bulgarians, led his Army against the Crabats, and sighting them in narrow places betwixt Mountains, lost all his Army, a certain man named John, a Magitian and Astronomer comes to Lucapenus the Roman Emperour, and adviseth him that he should send some body who might cut off the head or top of a Pillar which was placed over the Arch made in the remembrance of the Victory of Xerolophus, and over against the Sun-setting, promising that thereupon Simeon, (to whom it was fatall) should presently perish, and in the same hour the head of the state was cut off (as it was afterwards found by diligent inquisition made) that Simeon died by the grief or sicknesse of his hearr. Cedrena.

- Ja Son called Nicholas by Constants the daughter of Davius Marciones an Estensian, whom Jambonus Andrew, as well a Maginian as an Astrologian, did predicts pernicious Civinen solbis toom trey, and moved his Fasher if possibly he could to distinhent him. Guido dyes, whereby Nicholas becomes powerfull in Riches and credit, conspires with Cases Scaligers, the destruction of his Country; whereupon is raised a most bloudy was, in which as it is responted, an hundred shouland men and upwards were slain. So the event proved the prophecy of Jambonustus. Bernhardus Scardoneus Blandus, lib. 8. Decad. 8.
  - The French men having to their Generall Guido Appinis, and fighting against Martinus, besieged the Town of Livius, at that time when the Sicilians celebrated the French Vespers. Guido Bonaius, Prince of the Forelivensian Astronomers, and without doubt a Magitian also, foretold the Earl of Mount ferrat, that the day before the Calends of May, he should make a fally contrary to the expectation of all men, whereby he should obtain most assured victory over his enemies, but that he should receive a wound in his hip; and being a skillfull Physician and Surgion, he took with him Ovalls, Glisters, and necessary things with him to bind up his wound, when he sallied out against the Enemy; nor was the event contrary to this presage, for the Franch were overthrown. Platina in Martino. 4. Blandus lib. 8. Decad. 2.
  - Ntiochus Tibertme xcellent in Chiromancy, Pirominey, and 75. Physiognomy at Crefena, foretold to Guidon's servant; whose fun ane was Guerra, that upon fuspition of infidelity, he should be killed by his intimate friend; To Pandalph the Tyrant he also rold that he thould be banished to Malatesta in Armenia, should in extream poverty dye a banished man; and not long after Pandalphas killed Guidon, for that he was jealous of his fidelity; and commits Antiochus himfelt to Prifon, that he might try the event of his prefages. Antiochus fo far prevailed with the daughter of the Jaylout that he obtained of hera rope, by which he was let down out of the Prison into a Dirch, but being by the noise of his shackles difcovered, he was taken as he was flying away, and brought back heavily beaten for his escape, and he and the maid both secured. At length Fundulphus, a banished man, poor and forsaken of all men, died in a poor Inne. So many things were portended to befall Tiberius himself, which notwithstanding his warring, he could by nomeans avoid. Jovius, in Elogin
- Petrus Leonius of Spoleto, a famous Physician who first opened a dore to the learned Art of Physick publishing Galen's most studious labours therein, he was a most dexterous Attronomer and Magitian, and therefore knowing that his sudden death was portended

tended to him by the danger of water to avoid frequent Navigations, he departed from Petavius and the Venetians to Umbra and Spoleto; Shortly after being invited to the company of Lawrence a Physician, he by the fallacious Art of Astronomy predicted to him recovery of his health and present deliverance from a sicknesse, under which he grievously laboured, which made him neglect all means to obtain his former health by rejecting Lazarus Placentinus an illustrious Physician, who sent to him by Lewis Sfortia, brought Physick to him, when it was too late by reason of his neglect. Wherefore Antiochus blamed and hated of all men after the death of Lawrence, whether by his own desperate action, or by the violence of Peter the Son of this Lawrence it is uncertain, he was precipitately drowned in a stinking ditch belonging to a Town near adjacent. Jou. in Elogiis.

Bartholomaus Cocles, a Bonomian. Scholler to Antiochus, and a most exquisite Palmist and Physiognomist, warn'd Goricus the Altrologer, that he should beware, lest he suffered most violent tortures when he was at Leucas. But he not minding his advice in his Ephemerides that a little after he made, predicted, that Joannes Bentovolus should be thrust both out of his Country and Government, for which the Tyrant caus'd him to be five times toffed in a cord; And sohe received the reward of his Art. This same Cocles told one Coponus, that he would very shortly commit a most borrid murder; and also told Hermes the King's son, That he should be banished and kill'd in fight. Hermes therefore commands Coponus to kill Cocles his evil Prophet. Cocles forefaw his danger of death by his art, and therefore wore a private helmet to defend himself, and alwayes carried a great two-handed sword. But Coponus in the habit of a Porter (whilest he was earnest in unlocking his door, which Coponin had before prevented, by putting a little wire into the lock, that he might have the better opportunity for his design) bear out his brains with an Ax; and being questioned for it, alledged no other thing for the fact, but that he was incited thereto by Cocles his own felf, relling him that he must be a murtherer, and nothing elfe. Jovius in Elogius.

A Certain Astrologer in the Court of Frederick the second, Emperour, much reverenced Rodolphus the Haspurgensian Earl with exceeding observance, though he had but a mean estate, and valued not at all men far more potent; and being demanded a reason thereof by the Emperour; he answered, I know that Rodolphus shall be Emperour, and when thy Issue shall decline, his renown shall be spread abroad far and near, though he be esteemed by sew at this time: Neither did his presage want a true event, for in the year of our Lord, 1273. in the Calends of Ostober, he was chosen King of the Romans by the Princes of Germany at Franckford, when he besieged the Pallace. Cuspianus, in Casaribus.

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- 79. When the Mathematicians looked into the Geniture of the Great Sfortia, and observed the excellent positure of the Stars, and their admirable sites and aspects they predicted to him, High Empire, immortal glory, and a happy off-spring; but at length they added, That he should not attain old age, but should perish by an untimely death. Jovius, in ejum vita.
  - Raccius, the excellent Montenensian Duke, seeing the body of 80. his Enemy, Stortia the Great, drowned in the River of Pifcaria, tell a praising the dead man with most exquisite Encomiums, which of right belonged to him; but he not being freed from fo great danger of a prefent battle, shewed to his Souldiers a more checiful countenance; because he, being conscious of a faral secret, had learned from Astrologers, that Sfortius indeed was to go tefore, as taken with a violent death, but a little after himfelf alfo, as it were with the like lor, should undergo the same fortune of departure: He scarce lived over the fifth moneth, when as for thirteen moneths space, making assault at Aquita; and it being in vain befieged, at length in a memorable battel, being overcome and flain by the fword of the Sfortian Souldier, he fullfilled both the truth of the Stars, and many prophets, Jovius, in the life of Sfortiss.
  - Nto Madiflaus Jagellon, King of the Polanders, Sophia his wife 81. brought forth lons, Madiflaus and Andrew Casimir; There was at Cracovia, Henry a Bohemian, a famous Astrologer, and studious of Magick; this man foretold, That an Infantnew born, should be long-lived, but unfortunate; and that he reigning, Poland should be afflicted with great evils and calamities; but his brother uladiffaus was to be most famous, and most victorious; and unleffe Nature's destinies should envy a longer life to him, he should command many Nations. Both which things the iffue afterwards proved; For Madiflaus, who was chosen King of Poland, and King of Hungary, being flain at Varna by the Turks, in the 20th year of his age, gave not fatisfaction to this famous hope. But Calimir, who fucceeded his brother in the Kingdom of Poland, reigned 45 years, lived 64, was bent rather on the Lituatian huntings, than on the Common-wealth, Cromer, book 19. & 29.
- Basil, a Mathematician, but most certain soothsayer, a certain foreck, forecold the murder of Alexander of Medicus, Duke of the Florentines, to be committed by Laurence Medicus, his near kinsman; he not onely showed him the murder, but also the certain smiter, who should be intimate with him, of a stender form, of a boxy-coloured countenance, and of a doubtfull silence, almost not keeping company at all with others in the Court. Also unto Cosmus of Medicus they promised for certain, for a smuch as in the very marking the hour of his birth, he had a happy Star of Capri-

corn, as once Augustus, enlightned with a wonderfull aspect of Stars agreeing together, it should come to passe, that he should increase in a wealthy inheritance. Alexander indeed hearing it, and Cosmus smiling, when as a great number of his kindred was to be consumed by death, before any, even a small inheritance, could come unto him. Jovim.

John Liechtenberg, in the yearly predictions of his Ephemeris, as I may so say, admonished the Prince of Bavaria, in a serious manner, both by writing and painting, that a Lyon should seek hiding places for tear of an Eagle: He despised it; but not long after he was assaulted with a grievous Warr by Maximilian the Emperour.

Agricola in Germane Proverbs.

In Astrology and Magick, writeth to his son, Peter Alosse, who had by force entred on the tyrannical Government of Placentia and Parma, that he should beware of the tenth day of September, of the year 1547, as unlucky to him. The father indeed could warn, but the son could not avoid the danger; but by Conspirators, Augustine Landas, and James Scott, Earls of Placentia, in his own Caltle, under pretence of talk, he was slain; and being a long time hung up by the privy parts, he was exposed to be cruelly torn in pieces by the people. Sleidan, 19 book of Commentaries.

There was a Town of the Xanthians, that had a bridge laid over the small River Lycus, in which were said to have been brazen Tables, wherein letters were ingraven. The Empire of the Persians was sometime to be overthrown by the Gracians. The tables with the bridge being shaken down, a little before that it was sought at Granicum by Alexander the Great, they had sallen into the channel of the River: Alexander being much moved at the report of the tables, when as for some time he had stood doubtful, into which part he might chiefly bend the course of victory, turning to the right hand, he subdued with wonderfull speed all the Sea-coast from Lydia even into Phanicia. Sabellicus book 4. Ennead. 4. out of Plusarchs Alexander.

In the second Carthagenian war, besides many things seen and leard, which were accounted instead of wonders; a verse or song of Martius being curious, and sounded at the same time, brought the greatest care to the City. That being by a most true event proved, gave no doubtfull credit of the things that were to be. He had written, who ever that Martius was; O thou Trojan born, slee thou Canna the River of Romana, neither let strangers constrain thee to joyn in battell in the field of Diomedes: but neither shalt thou believe me, untill thou shalt fill up the field with bloud and the River shall bring down many thousands of thine slain out of a truitfull land, into the great Sea for sishes and birds and wild

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85.

beafts which inhabit the Earth, unto these let thy flesh be for meat. Because these things were in great part represented before the eyes of men (for the common fort were acquainted both with the fields of Diomedes, and when they had fought at Canna) there was the greater care of procureing another Verse; which was written in these words: Ye Romane enemies, if ye will drive away the impostume, which commeth from far Nations, I Judge, playes are to be vowed to Apolio, the which let them be faithfully done every year to Apollo, when the people shall give a part in publique, let private persons prepare to use them for them and theirs. Over these sports the Prætor or Major shall be chief, he who shall administer the greatest right to the people and the multitude. And let the ten chief men, or Decemviri after the custome of the Greeks perform holy things by facrifice. These things if ye shall rightly do, ye shall alwayes rejoyce, and your affairs thall wax better, for that God shall put out the stubborn enemy, which feeder h pleasantly on your fields. This verse being openly interpreted, sports were vowed to Apollo, and folemnized in a Circle. Sabellic, book 4. Ennead. 5.

Procopius the Tyrant being slain by Valens the Emperour, the Walls of Chalcedon (because the Citizens of that City had favoured Procopius his party) were made equal with the ground. The which while it was done, they found a table of stone in their foundations, on which these words were written:

When Nymphs shall nighthe holy City dance, And wayes adorn'd with garlands; and by chance, After the wretched walls for placing baths Shall be converted, burning in maddish wrathes, A thousand shapes of men for greedy prey From divers Nations thou shalt see (I say) With forces strong, alas, to go beyond The Istrian and Cimmerian Sea-ey bond, Then Seythick people, then the Massan Land Shall be destroy'd with slaughter's bitter hand. When at the length unto the Men of Thrace The covetous lust of gain leading a Trace; The cruel barbarism shall make a breach, It shall be quenched by lot's partial reach.

This Prophecy was not then understood, but was afterward sulfilled, when Valens had built a conveyance for water, and had brought abundance of waters to the City. For, the walls being overthrown, he made use of the stones for the conveyance of the water, which he called Valense by his own name, that he might gratise the Townesmen, and the baths might be holpen by this bringing of water, although some called them Constantius his baths. At length, Clearch, Governour of the City, in a place whose name

is

is Taurus, afterward called, The street of Theodosius, built Nympheum, or a washing-place, that he might shew the grace and pleasannesse of the water brought in. By these buildings, the stony tables signified the coming even now, of the Barbarians, who in Thrace it self, after destructions or robbings of the people made, there all stain. Cuspinians in Valens.

IN the fixth year of Justine the Great: the City Edesa was miferably defiled with uncleannesse; and of the River Scirtus, and in the bank of the River a Table of stone found, written on in Hisroglyphical or mystical Egypuan letters to this purpose:

88.

Exipto abraud emprion nand oupripula conirus.

That is,

The River Scirtus shall dance or leap for the mischief of the Citizens. Cedrenus.

New Alexander the Great going out of India to Babylon, Nearchin Admiral of the Navy, who had returned from the Ocean, being carried into Emphrates, shewith him, that certain Chalden's had gathered themselves rogether, who warned him, that he should abstain from Babylon. He being nothing moved, went forward notwithstanding, where he perished. Plutarch, in Alexander. 89.

When L. Vitellius for the favour of Herod the Tetrarch, would lead an Army against the Arabians, they report, would lead an Army against the Arabians, they report, of Vitellius,) to have gathered by sooth-layings, that it was impossible for that Army to have come to the rock. For one of the Captains was first to dye, either he which may prepare the War, or he by whose command it may be provided, or him against whom it is to be moved. Neither was the divination vain. For when Vitellius was as yet at Jerusalem, a message being brought concerning Tiberius Casar his death, he made the Expedition void. Josephus, book 18. chap. 7.

90.

A Pollonius an Agyption, foretold the death of Caists Caligula, Emperour of the Romans, who for that cause being sent to Rome, was brought to Caists that day, in which he was to dye the death. Xiphiline, the abbreviatour of Dio, in Caligula.

91.

A pollonius the Tyanean, the fonof Jupiter, lotetold, That Elix, a certain man beyond measure lascivious, Rould be killed on the third day ; and that so fell our. Philofrance; in his life.

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- Arginus Proclus foretold openly in Germany, That Domitian, Emperour of the Romans, was to due the death; on which day he departed out of life. And when for this cause, by him who was chief over the Province, he was sent to Rome, he then also affirmed it should be so. Therefore he was condemned for a capital matter. But Domitian nevertheless could not escape the danger of life, because on the same day he was killed. Xipkiline,
- Julian, Emperour, moving against Constance, pierced Illyricum, daily espying the intrails of beatts and birds, that he might contemplate of the issue. At which time a certain Souldier lifting up the intrails with his hand, being fallen state on the ground, he cryed out, many hearing him, The Trojane was fallen, Constance should due with the Mopsocrenians in Cilicia. The which, he saith, should be by and by verified from Ambassadours. Cuspinian.
- A Lexander Severus, Emperour, when as he spake unto his Army in France, desiring to begin his speech from a lucky word, softune brought a contrary one, the which was received as an evil token; for he began, Heliogahalus the Emperour being slain, begining his speech from the Emperours death. But when from thence he went unto the Persian War, an outragious woman spake these words in the French tongue; Go thy way, neither promise vision; to the self, neither rely thy self on the faithful nesse of the Souldiers. That which was rightly told, the event taught, he himself not long after being killed by his Souldiers. Fulgosus, in book 1. chap. 3.
- A Certain woman meeting the two Maximines in the Julian Market place, (when they came against the Senate with an Army) with ter hair spread abroad, and a black garment, calling on the Maximines with a great voyce, fell down dead before their feet. After a few dayes, the Army slew the Maximines in the same place.
- Hen Dioglesian, as yet warring in lesser places, stayed at 97. Tungrim in France, in a certain Tavern, and had familiar company with Druys a certain woman, and she blamed the niggardlinesse of the man, he is reported to have answered in jest, PA. not in earnest, Then he would be liberal, when he should be Emperour. To these words the faith, Do not jest, O Dioclesian, plainly thou shalt be Emperour, and also thou shalt kill a Boar. Which word indeed of the woman, he taking in the room of a-fore token, began diligently to follow wild Boars in hunting; not understanding, to 52 wit, the riddle of the Prophecies, which the iffue afterward declared. For Numerian, Emperour, had been flain by the faction of Arrive [ Aper ] which fignifies a Boar. Which thing being brought to light, the Souldiers chose Dioclesian the revenger, and with

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one accord salute him Emperour. He therefore after an assembly had; whereby he might sulfill the saying of Druys, thrusts Aper thorow with his own hand; adding that of Maro ----

Anea manu dextra cadis -

Thou fall'it (thou dost not stand)
By great Eness his right hand. Cuspinian.

Eno Emperour of Constantinople, asked some secrets of Marian, a most wise Earl, Who should succeed him in the Empire? He answered, One of the Silentiaries shall take thy Empire and Wise; but me thou shalt unjustly kill. Both of these the end proved in its time.

A Gilulph, Duke of the City Taurina, when as he brought unto Authar King of the Longobards, his Bride Theod linda, the daughter of the King of Boiaria, had a Soothsayer with him, who by the stroak of a Thunder bolt foretold unto him, that a little after, he should enjoy the Bride her self, and the Kingdom: and that thing the issue proved to be true. For Authar being killed in War, Azilulph succeeded him in his Kingdom and wedlock. Paul Deacon, of the deeds of the Longobards, chap. 14.

A Nunine the son of Sosspater and Eustathium the Cappadocian, had a school at Canobicum the door of Nilus. He foretold to his Schollars, that after his death the Temples of Serapis (a god of the Egyptians) should be overthrown. The event confirmed the prophesie, under Theodosius the Emperour. Eunapius, in Edesio.

Remex a certain Rhodian, being estranged or angry in his mind, began to witness with a loud voyce, that before the thirrieth day there should be very great slaughters and robberies at Dyrrhachium in Greece, and fire and slight, but the Navy it self to return home. When Cn. Pompey, who being Pretor, was chief over the Navy, had heard that, and had told it unto three men, Cicero, Varro, and Cato, all being moved; also some of them are said to be exceedingly affrighted. But the space of a few dayes coming between, Labienum sleeing out of the battel in Thesaly brought news of the overthrow of the Legions, and that the Army of Pompey was scattered in a great battel; by and by the publique corn was snatched out of the barns, and scattered abroad through the whole City; they that were there, having departed with a headlong slight, were both sorsaken by the Rhodians, and being unwilling to follow, the ships were burnt.

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100,

- Processis in his third book of the Vandall-war sheweth, that there was wont to be an old Proverb tossed up and down in Carthage by the children, that Gamma should sometimes perfective Beta, and again, Beta, Gamma. I think the childrens sport to have looked hitherto, that between neighbours there might oftentimes rise discord. But this childish saying was wrested unto the event of things, because Genserick King of the Vandalls had expelled Boniface. Afterwards Belisarius, Gilimer. The Proverb arose, not from what happened, but was a Riddle of the Carthagenian Children, as an Oracle of that which happened afterwards. Erasmus, in his adagies.
- Here flood Tombs in the Leudrian field, of the daughters of 103. Scedasus, which they call Leudrides from the place. For by chance, when they were by force ravished by the Spartan-guests, they had been buried in that place. That fo cruell and wicked act being committed, their father having wished for curses on the Spartans, when he could not by request obtain revenge from Lacedemon, stabbed himself upon their Sepulchres. From thence the Prophesies and Oracles daily foretold the Spartans they should avoid and turn a way the Leudrian revenge by the gods. But that thing many did not to understand, but doubted of the place, because also a little Town placed on the shore of Laconia is named Leudron. Besides there is a neighbouring place of that name in Megalopola of Arcadia. At length the Lacedemonians being in the Lendrian field of Baotia overcome with a most cruell flaughter by the Thebanet 10th their rule. Plutarchan the life of Pelopidas.
- There was with M. Anthony [the triumvir or] one of the three chief men of Rome, a certain Magitian of Agypt, who had often moved Anthony that he might withdraw himself from Octavius Thy fortune (saith he) O Anthony, is of it self famous and large, but when it cleaves to Octavius, it is continually blunted. Thy demon or spirit searcth his Genius or Angell: and when as it is of it self high and chearfull, yet at the approach of this, it is made low and searfull. He the more easily gave him credit, because whether by lots, or pairs of Cocks and Hens, or Quails committed to hand; Anthony was alwaies inferiour to Octavius. He therefore being stirred with these things, going with Octavia, from whom he had already begotten a little daughter out of Italy, sailed unto Athens. Sabellicus in his ninth book, Ennead, 6.
- Most antient Prophets had sung, It was wickednesse for Romane weapons to go beyond Ctesiphon a Town, and the Captains that dared to do it, were to receive punishment. They think
  M. Crassus purposing that thing, to have perished with his Army.
  M. Ulpius having attempted to go beyond Trajanum, recovered not
  Italy, and to have lost five Provinces on the other side Tygris presentby; and he had been better not to have undertaken the journey, he
  wasted

watted, and almost consumed his legions of Souldiers with long prins. And although the Conquerour drew out his bounds farther, yet he profited not much; desiring to go beyond Ctesiphon, Tygris being overcome, Valerian was taken by Sapor King of the Persians. But Odenatus Palmyrene, a conquerour of Romane Majesty, came beyond Tygrim, even to Ctesiphon. Carus, Emperour, led the Army of Probus, a large conquerour, from the Sarmatian Watr into Persia, he watted the Enemies Kingdom, he vanquished Seleucia compassed about with Euphrates, the which Elius, the true Antonine, had in times pass taken. And then he requiring or assaulting Ctesiphon, and willing to proceed farther, either a disease, or the stroak of a thunder-bolt in a troublesome and lightning heaven took him away. Cuspinian.

Crbill prophesied of the destruction of Antichrist:

Ainu davrote naies oter niro autor onata.

Again, he then an evill time shall see,
When his own Net will his destruction bee.

Some understand by the snare or net, the place, wherein Antichrist is to be choaked. Theodore Bibliander, a most learned man, of the Art of Printing, whose matter is slax steeped and glewed together, to wit, paper, with this slax Antichrist shall be dispatched, because it is that in which the holy Gospel of Christ, and all the Prophets (being written together) are contained; by whose authority, as it were, by the breath of Christ's mouth, the three-headed Beast shall be brought to destruction.

Promoticus took away Tementes, King of Agypt. The god Ammon had answered Tementes, asking counted of the Oracle concerning the Kingdom; That he should beware of the Cocks. Psammeticus using familiarly Pigretatus, a Carian, when he had known from him, that the first or chief Carians put Cocks on the top of their heads, he understood the mind of the Oracle, and hired a great multitude of Carians, and led them toward Memphis, and pitched his Camps beside the Temple of Isis, in the Pallace, which was distant from the City sive surlongs: and a fight being begun, he got the victory. From these Carians, a certain part of Memphis was called Caro-memphites. Polynaus, book 7. & Herodotus.

Still foretold, That the warlike glory of the Mucedonians gotien, Philip the fon of Amountain reigning, in the times of another Philip should go backward:

The glory of Macedon's people, of Arcadia's Kings,
What Philip reigning, sometimes profits, sometimes losses
brings.

C. c. 2

106.

107.

For one, the greater of the two, his Captains shall impose On people strange and Cities, but (for sooth) by Western foes: The lesse shall tamed be in years to come, and by and by Illustrious honours he shall lose by Eastern destiny.

For the Romans, who are to the West, by the ayd of Attalus, and the Mysians, who lye toward the rising of the Sun, deprived Perfeus the son of Philip, both of his Kingdom and life. Pausanias, in Achaick affairs.

- Nder Boleslaus the chaste Prince of the Polanders, in the Territory of Cracovia, a certain Man-child having teeth, on the tame day in which he was born, spake distinctly, and point by point, untill being a young beginner in Christian Religion, he lost both his teeth, and the use of speech. But another six moneths old in the City of Cracovia, spake, That the Tartarians should come; and he foretold, they should cut off the heads of the Polonians: and being asked, he answered, he knew that thing from God, and that evil hung over his own head also; which after the twelsth year came to passe.
- I faw an Infant bor), which, scarce as yet twenty four hours were finished, began to speak, and make signs with the hand. At which thing the King being exceedingly assonished, a greater miracle happened: For he saith, The King standing by, and my self also with many others, the Insant cryed out, saying, I am unhappily born to disclose the loss of the Kingdom, and the destruction and desolation of the Nation. Which words being pronounced, he fell down dead. Calius, book 29. chap. 14.
- Pherecides the son of Bades, a Syrian, a hearer of Pittacus, walking on the Samian shore, when he had seen a certain Ship running with sull sayls, he foretold, That a little after, it should be sunk; and it happened, he beholding it. Laertius and Apollonius in their History of wanderful things. Also Apollonius the Tyanean, having gotten a Vessel sit enough to sail in, when he had reached Leucas, about to go to Achaia, Let us go down, saith he, out of this Ship. But she, although then quier, a little after was overwhelmed. Philistratus. Mithridates besieging Cyzicum, Aristagoras said, he had received from Minerva, that he being a pleasant singer, would bring the Trumpeter into the Lybick Sea, therefore he bade the Citizens to be of good courage. And straightway the South-wind blowing more strongly, Mithridates his Navy was troubled, and their warlike Engines for the most part cast as under. Calius, book 20. chap. 24.

They tell, that Pherecydes sometimes thirsting in the Island Scyrum, desired water from one of his Schollars; the which when he had drank, he pronounced, That after three dayes there was to be an Earthquake in that Island; which saying, as the end proved it true, he brought backgreat glory. Apollonius, History of Wonders.

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Claucus the son of Epicydides, a Spartan, when as he had received a great sum of money from Milesius, a guest, under the name of a aepositum or pledge, and after his death, his sons had required the money. Glaucus after sour moneths avouched, that he would give an answer. In the mean time he enquired of the Oracle at Delphos, Whether by denying (through a suborned oath) the money laid up with him, he should make a gain? Pythia answered;

113.

It may indeed, for bold-fac'd Glaucus, turn to present gain,
Thus by an oath to conquer, and by robbery to detain
The moneys. Afterward 'tis death to swear, but he the man
That consciously regards an oath, sustaineth with his hand.
But of the oath the Lad is alway mindful, neither hee
With hands nor feet as swift doth make approach, but if of
thee

He taketh hold, will all thy house and progeny destroy, But th'after stock of swearer just, shall better things enjoy.

Glaucus being affrighted with that answer, prayed for pardon or leave. But Pythia affirmed, the same is to tempt God, and to do it. Glaucus indeed being returned home, restored the money to the young men of Milesim, but not long after, his whole house and offipring was wholly put out. Herodotus, book 6.

114.

A Lphonsus, King of Arragon and Sicily, besieged Neapolis; a certain man came to him of a reverend countenance, and foretold, that he should conquer the City about the Calends of June; but not much after, a doubtfull battle was to be, in which the Captain should be taken, perswading him, that he would not commit himself to so great danger. The former part of the Prophecie was true; For on the 4th of Nones of June, he reduced the City into his power. A little after being about to sight in battle against Anthony at Caudola, in the Campanian field, his friends disswading him, and objecting unto him the Prophesic; he answered; Death indeed will not affrighten a valiant man, much lesse doubtfull Oracles. A battel being made, he was overcome and raken at Caudola, An. Sylv. book 2. Com. on Panormitan's Alphonsiu.

- A Gathius in his second book of the Gothish War, saith, that, the Germanes to have used sometime women for Propheteses; likewite with a most true event: Plutarch in Casar calls them holy women; and they gue fled at things to come, by the whirlpools, and noyle of Rivers. Calim, book 18. chap. 20.
- A Baris the son of Seuthins a divine of the Hyperboreans, or those above the North-wind, wrote Oracles in the Countries which he wandred thorow, which are at this day extant. He also foretold earth-quakes, Plagues, and the like, and heavenly things. They say when he had come to Sparta, that he warned the Laconians of turning away evills by holy things, which things being finished, no Plague afterward was at Lacedemon. Apolionius in Hist. of Wonders.
- Desius the son of Chrysanthius a Philosopher of Sardis had a body io nimble, that it exceeded the belief of all and was plainly carried up on high. There was such a nearnesse to him with a god. that there was no need of a Crown of bayes to be placed on his head, but true Oracles, and framed to the proper likenesse of a spirit blown up by a power. He onely beholding the Sun, would power forth speech, although he neither knew the Law of order of Verses, nor yet well knew the Rules of Grammar. Eunapius.
- There is at Sparta, before the Altar of Augustus, in the Market place a brazen portrayiure of Agias. They say this Agias to have divined unto Lysander that he should conquer the navy of the Athenians at the River Agos, besides 10. Gallies with Oares, which by flight betook themselves into Cyprus. Pausan, in La on.
- P Hilumena a foothfaying maid, who fe familiarity Apelles the beretick, or as fome will, Severus used. To this maid the Devill
  by an Apparition, in the habit of a boy answered; sometimes saying, he was Obrist, sometimes Paul. He also wrought miracles,
  amongst which that is a chief, that he cast a great loss of bread into a glasse-vial of a most narrow mouth; and listed him up with
  the tops of his singers unburs, and with that bread alone; as with
  meangiven her from God, he said she should be contented. Augusting is with cast.
- He same blessed Augustine in his first book against the Academicks; delivereth that there was a man at Carthage; by name Albigerius, of a reproachfull life, who had known all secrets, so that when he was asked a question by a Scholler of Romantian, unto whom Augustine writeth for trialls sake, what thing he though of? He answered, a Verse of Virgil, when he was again asked

asked by the same Scholler what Verse; he repeated that, Cardane of divergenesse of things, Book 8. ch. 43.

Sast Angell, Emperour of the Greeks, going to Rade Stum, a Sea-Cuy, came to Bafilacius, a man of an unaccustomed life, and who had obtained that opinion amongst all, as that he could forefee and forestell things to come. He uttered words confused, disagreeing among themselves, and doubtfull. The paps of women comming to him being fearched, and their Ankles handled, he drew out dark Oracles or speeches, and to many questions he answered nothing, and finished his divinations with runnings to and fro, and mad gettures. There flood little old women by him, his kinf-women, who explained to those that asked Counsell, what those behaviours of Bafilacius might foreshew of things to come, and interpreted his filence as a wife speech. He answered nothing to the Emperours faluting him, neither gave he thanks by a filent nod of his head, but leaping hither and thither like a mad man, curfed those that came to him. Constantine of Mesopotamia, especially who was then most familiar with Ifaac. At length with a walking flaffe which he carried in his hands, the eyes of the Emperours Image, which was painted in the wall of his privy Chamber of speaking, being scraped out, he also endeavoured to take the cap off from his head. The Emperous despising him as a dotting or raving person returned. But not long after, he was by his brother Alexim deprived of both eyes and Empire, and the opinion of Basilacion was confirmed, the which had been at the first uncertain and doubtfull in many things. Nicet, book 3.

Ellor Boethim in the Scottifb affairs faith, it was a common report, that Merline was begotten by the copulation of a spirit called Incubus, and a Brittifb woman of a Noble bloud, of wnom Vincent, in 21, book History 30, thus telleth. King Vortiger, counfell being taken what he ought to do for defence of himself, commanded cunning workmen to be called unto him, who should build a most strong Tower. But when as the Earth swallowed up their works, they perswaded the King, that he should search out a man without a father, with whose bloud the stones and morter might be sprinkled, as if by that means the morter would be made Therefore the young man Merline by name, was found, who with his Mother is brought before the King, who confesseth he was conceived by a spirit in Mans shape. This Merline revealed many dark things, and foretold things to come. For he opened that under the foundation there was a lake, under the Lake two Dragons lay hid, whereof one being red, did fignify the people of the Brittains, but the other being white, of the Saxons: and he also prophesied, that Aurelius Ambrofe, Hengist being overcome, and Vortiger burnt, should reign. Vier. b. 2. ch. 46. of the Delufions of Devills,

Y wlim writeth, there was in his Countrey a poor desolate wo-123. man in a low or obscure place named Jacoba, out of whose. belly he himfelf (and indeed an innumerable company of others, not onely at Rodigium, but also almost all Italy) heard the voice of an unclean foirit, very small indeed, but yet, when he would, distinct, and altogether to be understood; when as the mind of the great ones that was greedy of that which was to come, defired oftentimes this belly-speaking woman to be sent for, and stripped of all her cloathing, left any thing of fecret decent should lye hid The name of the Devill was Cincinnatulus. He much delighting in this name, a little after answered to one calling for him. If thou thalt demand of things past and present, what things might be most hidden, he gave oftentimes wonderfull answers. If of things to come, alwais most false. But also his ignorance he sometimes more truly discovered by an uncertain muttering or humming. Calius Book 8. ch. 10. of old readings.

A Drian Turneb, the Kings professour of the Greek tongue, testi-124. A fied that he law Peter Brahantius a crafty man, very like to Eureclus Areftophanes; who as often as he would, fo often he fpoke from the nethermost part of his body with unmoved lips; and by this imposture or consenage of the Devill, he blinded the eyes of many in many places. For when he would be love-fick, for a certain beautifull maid of Paris, nor could perswade her mother, that he might espoule her to himself; at length when they willingly and on both fides talk together of this matter, he uttereth a voice out of his body, in which the dead husband of the poor woman feemed to complain of the greatnesse of the punishments, which he should endure in Purgatory for the mistrussfullnesse of his Wife, because the denyed her daughter to often defired by Brabantius a most excellent man, with which complaints the being affrighted, and pitrying her Husband, affented to the request of the Knave; who notwithstanding, it sufficiently appeared, sought not so much after the daughter; as a dowry appointed her by her Father in his will. For fix Moneths after, when as he had wasted the maids goods, the wife and Mother in Law being left, he fled away to Lugaunum. There he had understood, that a certain Merchant and very rich banker dyed. Who seeing he was accounted a most unjust man, for that he had scraped togetherall things by right and wrong in his life time, he commeth to his Son Cornutus, his onely heir, walking in a Porch behind the Church-yard, and intimates that he was fent thither that he might teach him what was needfull for him to do. But while he faith he was to think rather of his father's Soul and good name than of his death, while they speak, a voice resembling his father, is unexpectedly heard: the which when Brabantias gave out of his belly, he feigned himfelf nevertheleffe to be in a wonderfull manner aftonied. But his fon was moved with this voice, into what condition his father had fallen by his injustice,

and

and with what torments of Purgatory, both for his own, and his fake he should be troubled, for that he had left him an heir of unjust goods, and which could by no means be pardoned, unlesse by a just fatisfaction made by his ton, and due alms conferred on them who ar that time chiefly wanted, and those were the Christians taken by the Traks. Therefore the man, who when he foakes he should believe, that this was fent by Godly men to Constantinople to redeem them, and that he was fent therefore to him from God for that thing's fake. Cornutus, no ill man, although thefe words heard of gifts, he regarded not, yet because thatof money seemed a hard word, he answered he would take deliberation, and bad Brabantin return to the fame place the next day. In the mean since being forzowfull, he'a little doubted of the place in which he had heard the voice, that it was shady and dark, and fit for mens lying in wait, and an Eccho. Wherefore the day after, when he brought him into another open plain place, and letted with no brambles or shades; where nevertheleffe the same song was repeated while they fpake, this also being added, that fix shouland French Crowns being presently numbred to Brabantim, he should sepay three Masses every day for his fathers salvation, otherwise there would be no redemption out of Hell. From whence his fon being eyed in Confcience and Religion, although with grief, yet he committed to many to the faithfull dealing of Brabantim, all lawfull witnesse of the thing received and payed, being neglected. His father being freed from the fires and Vulcans froaks, for the furure was quiet, nor any more called upon his fon. But wretched Cornutus; (Brabantius being let go) when as he was more merry then usuall, and his other Tablers could not sufficiently admire it; straightway as soon as he declareth the canse to those enquiring it, he was prefenely for laughed at by all, that for grief, after some dayes he dyed, and followed his father to enquire the much of the thing from him. Vierus, Book 2. chap. 12. Of the Delufions of Deville. Dad one

A Mphiaraus fon of Oicleus, a Soothfayer and Propher, whom when Adrastus, King of the Greeks called Argivi, would lead unto War against the Thebanes, he sesused, and that he might not be compelled, hid himself, because he foresaw that he should there perish; yet by the deecit of his wife Eriphile, (whom he had corrupted with a Jewell) he was betrayed, and being against his will drawn to War in Beotia, in that place. which afterwards was called Harma: he was by the gaping of the earth, with his Charior and Horfes, swallowed up. Stating in Thebaides.

125.

Con I . Winth Stiegel and By Ergin and

anni le man, anne it com D diet : top o martin

- Actius Navius, a Lad, and that thou mayeft laugh the more, a Shepherd, Prifeus Tarquinius reigning, taking on himfelf, the use of a Sooth layer's crooked staffe, becoming indeed suddenly an Augur, from the Swine-hetd, through the teport of the thing divivulged, he was called forth to the KingdoVhom the King beholding, and perchance scorning both his age and habit, tryed in this manner: Whether (faith he) that which is now in my winde, may be done, or may not, I ask? Navium when he had shiftled his divination, answered, It might be done, but the King thinking to more him; But (faith he) I did meditate, that I might cut this whethere with a razor. He with wonderful constancy replyed; Thou mayst therefore; And the razour being snarched up, in the sight of the King standing amazed, and the people, becaute whethere shone. From thence divination was sacred to the Romans.
- Marim the Elder, his mind being very much troubled, because he thought it a very hard thing; Postbamius the Soothsayer, who did do a divine thing, he being present, both his handa being stretched out to Sylla, said, That be should comband him to be bound, and after that to be slain; else the victory of that battle would remain in his power, and he should ger a happy successe; because he had been bidden then by an Augural knowledge to foresee it. For the day after, Sylla entring into the City of Rome, drawe out Marim from thence, and sulfilled his mind, as he had wished. Fulgosus, in book 8. chap. 11. out of Plutarch in Sylla;
- Spuring had foretold to C. Julius Cofar, That he should beware of the 30 next dayes, as fatal, whose last was the Ides of March. And when by chance both had come in the morning into the house of Calvus Domitius to the office, Cafar saith to Spuring, What knowest thou that the Ides of March are now come 2. And he What knowest thou, that those are not yet past? The one had cast officers as though the time mistrusted was sinished; the other thought, that indeed the utmost part of it was not void of danger. Would God the divination had rather deceived the Soothsayer, than security the Father of his Country. Valerius, book 8. & Suctionius.
- A Grippa, the Nephew of Great Herod, of the fon of Ariflobulus, being cast into bonds by Tiberius, Emperour, because he seemed to favour Caius, stood before the Pallace, among certain others alike bound, leaning for grief on a certain Tree; on which when as an Owl had sate, one of those that were bound, by Nation a German, beholding the Bird, enquired of the Souldier, Who that Man in purple was? And having known that it was Agrippa, a most noble man of the Jews, he asked the Souldier, that he might have leave to come nearer unto him; for he desired to know some things concerning his Country. Which being obtained by request; and an interpreter

interpreter taken, he faith, O'young man, fo fudden and unexpeated change of fortune indeed makes thee fad, neither wilt thou eafily believe thy escape to be nigh at hand, divine providence so ordering thy affairs; But I call thy Country-gods to record, that I go not about to flatter thee, nor to feed thee with vain comfort. It cannot be, but that the course of things being changed, thou shalt escape forthwith out of these bonds, and come both unto the largest dignity and power, even to the envy of those unto whom thou hast seemed miserable. Thou art to have also a happy departure of life, children being left in the fucceeding of wealth. But remember, when thou shalt again see this Bird, that the fifth day from it shall be destinous unto thee. These are the things which the heavenly ones shew to thee, by sending this Bird; Therefore I intreat thee, that as foon as thou shalt perceive that happinesse to be shown thee, do thy endeavour, that we also may be taken out of these adversities. He was a true Prophet. For fix moneths after, Tiberius dyed. Caius succeeded in the Empire, who made Agrippa King. Josephus, book 18. chap. 8.

He Spaniards call a people Adelittans, and Almagonens, who from the flying of Birds, from the voyce, from the meeting of wild beafts, and of very many other things do divine, what good or evil thing is to happen; lattly, they have books most diligently written with all prognofficall divinations. Of their fome are Dukes, and as it were Masters, others Earls and Schollars. There is also another cunning of these, to learth out the passage, not onely of horses, and beasts, but also of men, by a cloathed or covered, by a naked, by a hard ground, by small stones, by great stones, as that the number of those who passed by, doth not at any time almost deceive them; who by a fit word may be called Searchers. These shewed forth a notable example of their Art in the Warr which Ferdinand waged against the Moors. For when as a hundred Saracen's horsemen had avowed to their King, never to return, unless they had shewn forth some famous act against the Christians; and had privily come through wayes unpassible, and to fall upon the Christians garrison: The Searchers somewhat perceiving their way and number, made the Warch acquainted of their lying in wait; and they having followed the horsemen, they constrained them, being thut in on both sides to yield themselves in the channel of a brook, being tyed together in a long rank with one rope. Laurent. Valla, book 1. of Histories.

Lexander, Emperour, in the year of the Lord, 904, as Sigebert writeth, was idle, being given to riot and Magick; He having demanded of his Juglers, Whether he was to live long; he received an answer, If he had taken away from the brazen Boar in the Theatre, his teeth and privy members. By which saying they did signific, that he was given to gluttony and lusts, from the which, if he did not abstain, he would hasten his death; that D d 2 130.

which fell our. For after bathing, yielding himself to banquers and sports, a vein being broken, he dyed with an issue of bloud. Zonaras & Cedrenw.

- Sit is told to Lacapenus, a Roman Emperour; there was an Image placed in the top of Xerolophus his vault, toward the West, that was turned into the shape of Simeon; the head of which Image, if it be cut off, the death of Simeon should not be far off. That being done, the same hour it was told the Emperour, he to have dyed of a pain of the stomach. Zonaras.
- TN the Gades there is an old stone in the brink of the Sea, most 133. excellently graven upon the passage with Saracens work, downward broad and squared; upward narrowed, and of so great an heighth, as a Crow is wont to fly on high; upon which is the Image of a man lifted up of Copper, raifed up on his feet, having his face toward the South, and a great Club holding in his right hand. Which club, as the Saracens deliver, shall fall out of his hand, in the year in which a King to be in France, shall be born; who in the last times shall subject all Spain unto Christian Lawes, And straightway as soon as the Saracens shall see the Club fallen. they shall all flee from their treasures laid in the earth. The Saracens deliver, That Mahomet, while he was yet alive, built that Idol, and engaged a certain Legion of devils thither by the Art of Magick, the which holds it fo ftrongly, that it could never be broken by any, neither doth it suffer Christians to come to it without danger, but onely Mahometans, and that Birds fitting on it, it fuddenly killeth them. Turpine of Rhemes, with Eufordien fis, chap. 68.
- A Mong the Biarmians, Laplanders, Bothnians, Finlanders, Northern people, there is this often kind of magicall divining: The Magitian goeth into a closet, content with one companion and his wife; he smiteth a brazen Frog or Serpent with an hammer, upon an anvil, with certain stroaks, and turns up and down hisher and thither, with a muttering of verses; and straightway falling, is snatched into a trance, and layeth along for a short time as dead. In the mean time he is most diligently kept by his foresaid companion, lest a fly, gnat, or any other living creature should touch him. Being returned to himself, he sheweth a ring or little knife, in token of his dispatched embassage, and declareth unto his hires by certain signs what is done. Olaus, book 5. chap. 17.
- Jannes, the Master of Theophilm the Emperour, was wont to foretell things to come, by the prophesie and juglings of a bason. When as sometime the Barbarians making use of three Leaders, did annoy the Roman power, the Emperour bade him hope well. Between brazen Images, which were in Euripm of the Circle, a certain Image with three heads was reported to stand; Therefore Jan-

nes

nes commanded three brazen hammers to be framed, and them to be delivered to men of strong hands, who at an appointed hour of the night, came with him unto that Image, and when he had commanded them, they should valiantly smite the heads, while they, as it were, with one stroke and force thould cast down on the earth those heads. A great part of the night being now finished, Jannes came with those men unto the Image, and repeating a magick verfe, taketh away the strength that was in the Image, he bade the men with all their force to fmite the heads of the Image. By two of their most strong stroaks, two heads of the Image shook off; the third firtking fomething more flackly, he bended indeed, yet plucked not away the head wholly from the body. After the fame manner was it done with the Captains of that Nation: For an inbred sedition arising, two of the Caprains were slain, the third received a wound, but not deadly. The Barbarians therefore being deprived of their strength, returned home. Cedrene.

Pollonius Tyaneus, when he disputed in Epbesus, being almost separated from his soul, and with inbent eyes, as if he had been
in the present thing, said often, Smite the sinner Stephen, smite
him: And at last added, The Tyrant is dead; who was heard with
the great admiration of all that were present: afterward they received that on the same day, and the very moment of hour, Donitian the Emperour was slain attachme, by a man whose name was
Stephen, as Apollonius had then declared. Fulgosus, book 1. chap. 9. 69
Kiphiline in Domitian.

Tephen the Hagio-Chriftophorite, (it is the name of an office) but Dfor his wickednesse otherwise called Antichristophorite, after that he knew from the Devil, by Sethus a Magitian, destruction to hang over the head of Andronicus Comnensu, by him whose name had its be finning, [ 7. S. ] he appointed Iface Angell, whom Andronicus despised as a low-spirited man, to be laid hold of, and first to commit him to custody, and then by the Judgment of Andronicus the Tyrant, to kill him. Therefore entring into the Chamber of Ifaar in the evening, he commanded Ifaar to come down, and to follow him. But he delaying, he brought force. Iface defending himself, kills Stephen, and going into the Temple with his sword drawn, he goeth up into that Seat where Manfriyers, explaining their wicked deed, defire pardon from those that go in and out. But a multitude of the City in great number, presently flow together unto the Temple. The Uncle of Isaac helpeth him in the fame Ducas, John, and his fon Isaac. Moreover, others intreat the min gled multitude which had ran together into the Temple, and afterwards did run to it, that it would flay with them, and help according to its power, those that were placed in the greatest danger, Thus therefore Ifaac finished the whole night, that he might not think of the Kingdom, but might pray against destruction. But by earnest supplication he obtained this, that a certain man of that company

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company thut the doors of the Temple, and lights being brought in, he instantly perswaded them by his example, that they would not depart home. When it was day, all the Inhabitants of the City of Conftantinople were prefent, they all prayed God, that, An. dronicus being driven away, Ifaac might enjoy the Empire. Andronicus, who was then absent from the City, the murder of Stephen being known, did nothing else, but admonish the Citizens in a thort writing, that they should cease to attempt new matters. Whereof this was the beginning, He that hath punishment, is taken away. But in the morning, many running together, Isaac is faluted Emperour of the Romans, when as one of the Church-wardens had put the Crown of Constantine the Great, which hanged over the Communion Table drawn down from the stairs, on his head, he was consecrated. Now when as the Emperours horses adorned with Golden trappings, were brought by the Croffing of the Cionians, one being by a Horse-rider pulled away by force, is taken, and is brought unto Isaac. He, that horse being Mounted on, departing from the great Temple, Andronicus giving counsell to himself for flight, entreth the Pallace, and the saluted Emperour is confirmed. Nicetas.

- Tilliam Earl of Holland, King of the Romans, Frifia being sub-138. dued, when as nigh to a certain City he had found a Sepulcher adorned with wonderfull work, and did ask, Whose it was ? The Citizens answer: None hitherto was buried there; but by some hidden destiny it is reserved for a certain King of the Romans, When therefore the Conquerour did ride with a few men, feeking a place to turn afide in, that he might bring back his army the more fafely, he fell in the Ice. The Frifians who lay hid, break out and before the King could be holpen, being partly cut, partly choaked in his helmer, he perished. The Fristans their neighbours being called together, drive out the Hollanders, and flay them in the year of the Lord 1255. Thus by those of the same Town, according to the Prophecy, the King is laid in that Tomb, in the ninth year of his reign. But his fon Florentius, the fifth of that name, after twenty feven years brought his Fathers bones out of Frifia into Zeland, Medioburg; and laid them in a Monastery of Nunnes of the Premonstration Order, founded by his daughter Richards, and increased by subsidies, in the year of Christ, 1282. Cuspimian.
- The Northern Gothia two Tombs are seen, being huge Stones in the place of way-marks or Crosses, having the bodyes of two brethren laid in them, unto whom it had been foretold by a soothsayer, in their first youth it should come to passe that they should dye by mutuall wounds given. To decline the destiny, they undertook a travell unto the farthest, and most contrary parts of the World. In their utmost old age, at length returning into their countrey, when as any one hoped his brother to have long since

fince died, not far from the Town Jonacum, they met one another unknown, and Saluration being on both fides given and received, they refled under the next pine-tree. By and by their Dogs wringling, they also btake forth, first to quarrellings, then to mutuall wounds, and drawing out their Scul, and acknowledging them-felyes to be brethren, they dyed in mutuall embraces. Olaus, in his first book of Northern Cultomes. ch. 37.

Ighune King of Swethland, while he offered factifices to his gods Dat ugfale the Mother-City, an answer being received by the facrificers, he learned that by a fatall necessity, the highest deltruction and death did hang over his head from the metrall of Gold, and therefore he was chiefly to take heed of it; by iron, or Steel, and other mettals he could never be forced or killed. Wherefore feeing he thought himself invincible, he attempted dangers of Wars. He had a most beautifull daughter, Gro: This, Schiold King of the Danes required to be a Wife to his Son Gram. But her father had. already betrothed her unto a most Noble Champion, the brother of Sumblus King of the Finlanders. Therefore Gram thinking himfelt to be despised by Sigtbane, being cloathed about with skins of wild beafts, with great hazzard he came to the Pallace of Sigthune, observing a time untill the maid going forth, he might allure her upto a muruall love, and being allured, and of her own accord willing, he might bring her away. Yet first, Bessus his companion, through the greatest force of wit, brought on the mind of the Virgin unto the love of his King. Therefore the maid nothing relenting, being brought into his Denmark, he loved with a great love. and begat of her Gutborme, afterwards King of Denmark, and a daughter, wife of Sibdager King of Norway. Sigthune the Father of the maid, fuddenly taken away, follows the Danes with war, to revenge the wrong by weapons. Gram, carrying a club in a Giant-like manner, the which Gold being powred on it, he had made the weightier, flew Sigthune his father in law, too venterously approaching with his head, leaving by that deed, not an unprofitable instruction to the Kings of the Swedes, that they believe Gold is more to be feared then Iron. John Magnus, Book 2. Chapter 6.

IN the bed of Sempronius Gracelus, two Snakes were found, they afforded a fad token. For it was shewn by the Soothsayer, if he had sent away the male, his Wise must dye in a short time; but if the Female, himself. The which when Sempronius had heard; loving Cornelia his Wise very much, he sent forth the Female. He kept his Wise; and himself a little after departed out of life, Polydore Virgil, Book 3. Of Wonders.

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- Marcella being inflamed with the glory of the Syracufans We being taken, and Hanniball; they being forced, first to flee from him before the walls of Note, endeavoured with the greateft diligence, that he might eithet firike down the Arthy of the Carthagenians in Italy, or might drive them out of Italy and by folemn facrifice he fearched out the pleasures of the gods. Which first facrifice fell down before the little hearth, his liver was found without a head, the hear had a double head of the liver. Which things being looked into, the foothfayer answered, the entrails pleas fed him not, because the first appeared maimed of mangled, the fecond too joyfull. So M. Marcellus, that he might not afternot any thing rashly, the night following, daring to go forth with a few, for seeing or viewing fake, being inclosed with a multirude of his enemies in Brutia, he equally brought a great grief, and dammage to his Country by death, Valerius, Bock 1, chup. 6, & Plutarch, in Marcellus. or trathed ber onto a mote Noble
- A Niharii King of the Longobards, brother of Garibald, King of the Bavarians, took Theodelinda his bride in the Veronian field. Not far from thence, a tree being struck from Heaven, Agigulph Duke of the Taurinians, a soothsayer being asked Cothsell of, received an answer. Theodelinda the Virgin to marry Anthoris; but a little after, to be a Widow, for Agisulph. The issue confirmed the promise of the Sooth-saying. For Anthoris, when he had fairly reigned six years, was taken away by poyson at Tisinum. The Longobards gave power to Theodelinda his Wiste, for her mildnesse, and too much courtely, that is should be lawfull for her to take that Husband whom she desired, and they promised they would have him for their King. But the chose Agisulph. The Matriage was solomized at Mediclam, where by the agreement of all, he is declared King of the Longobards of Lombards, Bansine, Book 8. Of the sirst Dirade.
- Databaces in the Cimbrian War, a Priest of the great Mother idea, came to Pessimant. This man brought word that the goddesse had shewn him in his passage, that a victory and great glory of war was to come to the people of Rome; When there was an approvement of the Senate, and it had decreed a Temple to the goddesse for Victories-sake; A. Pompey Tribune of the common people forbade him going into the assembly, that he might utter these things to the people, calling him jugler, and with disgrace drave the man out of the place of their Common pleas. Which thing most of all commended his sayings. For asson as the assembly being dismissed, Pompey returned to his house, so great a force of a Feaver possessed him, that it was manifest to all, and much spread abroad, that he died within the seventh day. Plutarch, in the life of Market.

L. Sylla

Litells that in Silvina of Pontium, Servus a mad man to have spoken to him, who said he shewed to him from Belloua, that he should have the Palme or conquering Crown, and Victory of the War. The which unlesse he should perfect, the Capitoll was to be burnt: and that happened on the same day, which he had foretold, which was the day before the Nones of the fifth Moneth, which now we call July. Plutarch in Sylla.

145.

Y Reophilm in the bounds of the Epbefians, faith, those that built Ephelm, when they were greatly in doubt of the place at length they fent unto the Oracle, those which should ask, where the City was to be placed. But the Devil answered, Where a fish had evidently shewn, and a wild Boar had raught. But there is a report, that where the Fountain now called Hypelaus, is, and the holy Haven, certain fishermen provided a dinner. one of the Fishes leaped out together with the dead coals, and fell down into a bundle of Chaff; a green turf is presently inflamed, in which a wild boar by chance lay hid, who being much affrightned with fire, ran through a good part of a Mountain, even thither where Trachea is now called, and fell down, being wounded with a dart, where now the Temple of Pallas is erected. Then the Ephefians pofferfing the Island, when they had inhabited it twenty and one years, in the twenty and second they built Traches, and afterward Corisium, and there raised up the Temple of Diana in the market-place, and of Pythim Apollo, in the haven. Athenam, Book 8. chap. 11.

146.

Here was among the Locrians a wooden Dog, having such a History. For a lot was rendred unto a certain Locrian, there he should build a City, where a wooden Dog had fastned a biting on him. For which cause when he had sailed unto the other shore of the Sea, he trod upon a (kunosbaton) that is, a Dog, bush or bramble, a kind of thorn, from thence when he thought the Oracle to have an end, he built the Oracle, which the Locrians call or esteem Ozola. Calim, Book 17. chap. 28. out of Athenaus Book 2. chap. 33.

147.

Ennides in his fourth book of the people of Attica, faith, when Thymates the younger brother, who was a bastard, had beheaded Aphidantes, King of the Athenians, he himself reigned at Athens. Whereby it was brought about, that Melanthus the Messenian a banished man from his Country, received an Oracle, where he was to dwell, to whom it was answered, where it should be received for gifts from guests, setting feet and heads before him in a supper, the which afterwards happened in Eleusina. For when as they had a certain solemn feast according to their countrey manner, and had spent all the sless, and the sectionely, and heads had E e

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remained, these very things they brought to Melanthu. Atheneus, Book 3. chap. 9.

Paufanius being Captain in the most narrow Sea of Europe and Asia, unto whom it was said by the Oracle of Apollo Pythius, that they should place it against blind seats, that is the Megarians; who built Chalcedon in a barren soyl of the Countrey, a wealthy bank being let passe. Strabo, book 7. This City, Constantine the Great, who passed over the seat of the Empire, from the City of Rome into the East, to restrain the intoads of the Parthians, compassed with new walls, being warned from God, and adorned it with most high Towers, and stately buildings, that it might be thought rather the habitation of gods than of Emperours. This City, when the Emperour would name Nea, the common people from the builder called Constantinople. Caspinian.

Here is a report, that a Wonderfull meeting of a Sow that had piggs, made a divination to the Trojanes of building a City, who, Eneas being Captain, had come into Italy. They fay the was great with young, and to have come to the Altars, being strucken with the hands of the sacrificers; thence, to have fit down on a little Tomb, four and twenty furlongs from the Sea, in a place furely hideous, and very difficult. Ineas mindfull of the Oracle, followed the Sow aloof off, with a few that were by chance prefent, left being nigh the trace, the should turn from the destinous way. But then contemplating the nature of the place, when as he perceived nothing in it which might invite him to the tillage of it, being doubtfull in his counfell, he was vexed. neither could he bring it into his mind, that fuch unfit feats were And he was now late busied in advising shewn him by destiny. of that one thing, whether he ought to be there, or should go as yet farther. When as from the next place a voice without an Authour, was given, which commanded the Trojans to remain Onely they should go forward to build, other things they should leave to the destinies. Others are Authours, that the shape of houshold gods was here in a dream fer before the eyes of Eneas, by which he was commanded to fortify the place. But whatever kind of Oracle that was, it is a certain report, that the Sow being the day after found with a numerous company of young, which she had brought forth in the night, to have confirmed the truth of the Oracle. The Tomb therefore was fenced with work done in hafte, in which afterward Ascanius, who fucceeded his Father Enem, built the City Alba, that is, white, fo called from the colour of a Sow. Sabellicus, Book 7. Of the first Ennead.

151.1

T Arquinius Superbu, or the proud King of the Romans, began to found the Temple of Jupiter, Juno, and Minercus, vowed by his grandfather in the Sabine Warr, in the high and rocky part of the Terpeian hill, the roughnesse of the place being first corrected. But when he had determined to confectate the floor, according to the custome, and the compass of this space had embraced certain Chappels of most ancient work; which because they were to be unhallowed, that the workmen, all fear of Religion being taken away, might demolifh, they fay, that then there were mockings of evil Damons, or devils, that other power had yielded up their divination to Jupiter, and the Goddesles, onely Terminus (some add also Juventa) could not be moved from their feat: And that thing being taken for a token of a stable, and remaining Empire; Achappel to have afterwards remained unmoved in the middle part of the Temple. There is also a certain greater wonder offered to the workmen. A man's head was found with a fresh gore, by those who wrought in the lowest part. Tarquine (for none thought not that to be wonderful) asketh counsel of houshold-prophets. These referring all the praise of that kind of learning unto the Hetruscians, brought tydings to the King; that he should lend into Hetruria to The Hetruscian Prophet answered, It would be, that the Tower of the Empire, and the head of affairs should be there, where that wonder had appeared; and now from thence, the place began, from Tarpeium, to be called the Capitol. Sabelliem, book 5. tw. and the South Lyer radiantive to the Ennead, 2.

A Lexander the Great, moving his Camps from Trass, came to the Temple of Minerva. There is a Prieft, Alexander by name, when he had feen before the house of Ariobarzan, who was Presidene of Phrygia, an Image struck down on the ground, and other strange fights of no small moment, he came to the King, and in a great horse-exercise, confirmed, That he should be a Conquerour; especially if he did joyn his companies in battel about Phrygia, He added thereto alfo, That he should kill the Caprain of his enemies with his own hands: But all those things were shewn to him by the gods themselves, and chiefly from Minerpa, which was to be an help to him for the performing things prosperously. Alexander received the foretelling of this Priest with a joyfull mind; and presently honoured Minerva with most large sacrifice, and dedicated his buckler unto her, and by and by brought out another that was most firm for him . With which he being armed, contred the first fight, where he carried away a famous victory. Diedore, book 17. walls, that his cricense might non averelying A Malake

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tidealy aibrend by ne Oros. Therings was a broad bount in the vanquilied. Which require his according to the said and was tide 19 day of the said and trous

- Haven of Eubes, to go to Troy, and an Altar being built, they tacrificed under a Plain Tree; a Scripent of a wonderful blg-neffe creeping under the Altar, went up into the top of the Plain. Tree, and inclosing a Sparrow's nest hanging on an outmost bough, he devoured eight young ones, and the mother her felt taken by the wing, and presently himself stiffned into a stone. Calcha, a Prophet, interpreted the divination. The Greeks should besiege Troy nine years in vain, at length in the tenth year to take and overthrow it, the glory of such a deed to remain for ever. Using in Homer. Iliad: 2, tepeats the History.
- Lexander the Great, assaulting Gaza; a Crow flying over, a certain turf or lump of earth being let down from on high, smote the shoulder of Alexander, and then sitting on a Towr besineared with slime, she being infolded by the tough matter, was taken by the wings. Platarch saith, she sate in an Engine, and there, being ensured in a knot of ropes, to have sluck fast. Aristander the deviner beholding that thing, said it would be; that the City would be in a short time taken, but it is a danger, less some would the King would receive that day. And both indeed happened. Sabelliein, book a snatas, 4.
- go, there would be a victory of the enemies; but she being killed, of the Commonwealth; yet he who had oppressed it, should dye he presently killed that bird. From which it sell out, that Calim himself, with fourty others, was slain. Polatteran. book 14. spap. 2.
- Lexander the Gwat, an Expedition fine Affa being underta-156. ken, after the moved to the Wart, both other wonders of the gods were flewn, and also a fign of Orpheus at the hill Likethrum, there was a Cyprus Tree, which thurd forth about that feafon with a plentiful (west. All being affrighted with that wondrous fign, Anglander bade him be of good courage, he should carty on things never to be blotted out, and famous, which should afford much fweat and pains to Poets and Musicians, linging them foreh. Plutarthy in Alexander. The latte Alexander belieged Tyre now the seventh moneth; and while he refresheth almost the whole Army from their former labours, but brings a few to the walls, that his enemies might not have respite, Aristander the diviner, facrifices being flain, when he lookt into the intrails, he confidently affirmed by the Crow, That that City was without doubt to be vanquished. Which receiving his saying with a mock and langhter, because it was the last day; the King seeing him trou-

bled, and favouring alwayes his Propheties, forbade nereafter, that to be numbred the thirtieth day, but the twenty eighth of the moneth; and a fign of the Trumper being given, he fer upon the wall more sharply, than from the beginning he had begun to do. When the City was not floathfully affaulted, neither those that were in the Camps were at rest, but ran together to bring help, the Tyrians were broken, and Alexander took the City that day. Plutarch, in Alexander.

The Syracufans being befieged by Nicias, went up to the Temple of Hercules, because they had not a long time performed folern rites to Hercules, and they offered facrifice. The Priests being Soothsayers, declared unto the Syracufans joyfull intrails and victory, it they did not begin the conslict, but beat back their force. For Hercules in defending himself being first forced, overcame all. And so going forward, they made a very great and sharp Sca-battel in the very Harbour, and overcame the Aibenians. Pluterch in Nicias.

Mice try Daries (when he fart began to reign) commended d : Syllay when he was fent with an Army to the Social War, at Louerns, a tempest lighted into a great bosome of earth, and obt of it a great fire brake; and lifted up a light flame to Heaven. But the formne-tellers told, That an excellent man, and excelling in beauty, and famous, was to let loofe the City unto prefent florms, when he had taken the highest commands. Sylla faith, this man to be himself . For a thining hair of a golden colerar is peculiar to his face. But he would not blush if he take virue or valour to himself, fo great and famous deeds being done, Plutarch in Sylla, In The Same Wart, when he facrificed before the Presor's house, he siddeply beheld a Snake fliding down from one part of the Altar, which being feen, he forthwith by the encouragement of Postburgho a Soothlayer, drew forth his Army dor the Woyage, and took the most frong Camps of the Sammiet. Which Victory laid the steps and foundation of this furnire and most large powers Falors Adam. ruled the Empire royclint. Safethier, life 1. con a. 6. d. and other

Caribage regital with the ground corrupted, he amended it. But they report, the hilloufitis found fpringing with much blood, to have foreshown the end of the Ware the which, when it was oftentimes wiped off, a little after it was more bloudy. For that monthious thing, said the Southsayers, doth significa great staughter of the enemies. Suides.

Hey report, That sometime the head of a tamm with one orely norm was brought unto periods our of the field, and Lamo the Prophet, as food as he faw the strong horn, and find spring our of the middle of his sorehead, to have find, The power of two factions 157.

158.

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factions that word in the City, of Thuesdides and Pericles, were to be brought unto one, with whom this wonder had happened. But Anaxayoras, when he had diffected the bone of the head, to have shewn, that the brain filled not up its feat, but in manner of an egg, the tharp part to have solled out of the whole thell, in that place; from whence the root of the horn drew its beginning. And indeed they who were prefent, had, at the prefent, Anaxagoras in admiration: a short time after, Lanpo, when as the wealth or ayds of Thueydides being broken, the whole Common wealth had fallen back into the hand of Pericles. But both of them might conconjecture rightly, as well the Naturalist, as the Prophet. The one, who well followed after the cause; the other, the iffue; for it belonged unto his office to confider whence it had proceeded, and how is bad iprung forth; to this man, to foreshew, what there was arche time of its nativity, and what it should betoken Platarch in And to some forward, they made a very great and for the S. a. auch in the very Unipour, and overcame the A sextans, Pla-

- Before the time that Alexander the Great fet upon the Perfians, 161. They fay Darius (when he first began to reign) commanded the Perfian (heath or fcabberds for their darts to be made after that fathion which the Greeks at that time used, and then many of the Chaldean Prophets forerelling, That the Empire of the Persians hould be translated to them, of whom he was King, he imitated the fat thion of their heaths for darts. It happened accordingly; for Darism being overcome and saken by Alexander, the Empire of the Perfians was translated tothe Greeks, Subellion, lib. 4. Ennead. 4. But he would not bluffi it be take vir ne or valour to aim-
- He Bucklet of Maximinusthe Father being fer on fire by the 162. Sun, and his Spear being druck by a Thunder-bolt, was clo ven through the Iron and oll from the very top to the bottom there of; from which the Spothfayers gathered, That there would arife our of that Nation, Emperous of the fame name, who would comtinue but for a shortime Which came to pass; for the Father and Son, called by the name of Maximinus, in a thort space after ruled the Empire together. Sabellicus, lib. 1. cap. 4.0 . 1 2003
- Ion preparad: a Nauy of Ships in Duzinth against Diony us; £63. Miltas a Thefalian Propher, observing a Martinel or Mattin, which flying a mongh the thips, lighted upon the very top of the firm of the thip wherein Dion was othereby was caused to fear, (ashe privately told his friends) that the magnificent things which be was about so perform when they had flourished a small time, would decay and come to nothing. Plutarch in Dionian and to 122
- Tonyfins Syracufanae was pur away byrche Tyrant Dion, at which .164. time an Eagle inarched from own of his guard a Lance, wherewith fublimely mounting arlength the let it down into the deep; whereupon the Prophotifaid That the Eagle was the minister of

fore,

factions

Jove, and that the Lance was the Enfign of principality; and the retore he concluded; That the Prince of the gods would work the subversion of the Tyrant. Plutarch, in Dion & Theopomp.

Hen Cræsm, King of the Lydians, fought against Cyrus King of the Persians with equal success, and staying at sardis; upon a suddain all the Suburbs were filled with Snakes, which the norses while they were going to grass, devoured; they whom Telmisses consulted about what happened, said, That there would come a forreign Army which would overcome the Natives; for, say they, a Snake is a child of the earth, and a Native; but a horse is an enemy, and stranger. In the mean time, Cræsm was taken of Cyrus, and stript of his Kingdom. Herodotus, lib, 1.

When Dion was about to raise Warr from the Iland Zazinih, against the Tyrant Dionysius, at the solemn vows and sacrifices, the Moon was eclipsed; moreover, ecliptick circuits, and the shadow which meeteth the Moon, was no strange thing to Dio, who thought the Earth the object of the Sun; but because he desired to elevate the minds of his astonished Souldiers, he called for Mltas the The salian Prophet; who when they were all called together, made a learned Oration, wherein he advised them to be of good courage, and assure themselves of great success; for that god had declared himself desective by the eclipse, by reason of the presence of their illustrious Leader; and that there was nothing more illustrious then Dionysius the Tyrant, by the glorious splendour of whom, they should overcome the Stellians as soon as they should there arrive. Theopempo Plutareb, in Dio.

The Sacrifices offered by Dionylius the younger to the gods, portended great prodigies, at that time when he most tyrannically put away Dion; the Sea was so high by a tide, that it overflowed the Castle; yet within four and twenty hours the water was so sweet, that it was possible, and that many who tasted thereof, declared the same: Which thing Thinius remembers, in his book 2. cap. 100. Swine brought forth piggs that had all their parts, barthat they wanted ears; the Prophets expounded that, to portend desection and rebellion, and that the Crizens should be no longer obedient to the Tyrant; and that the sweetness of the water signified a vicissitude to the Synausians, by alteration of their sad and heavy times, into better and more comfortable. Theopompus and Platar, in Dion.

Actius in Brate writteth, Tarquinius Superbus had a dream to this purpose, That a Shepherd came to him and brought him two Rams, and that he immolated one of them, and that he saw a survivour, who rushing upon him with crooked horns, he was with a suddain impetuous force cast prostrate upon the ground upon his back, and casting his eyes towards Heaven, he perceived the Sun

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to passe through a new orbe and unaccustomed way; which when he had related to Interpreters, they advised the King to take heed, lest he whom he accounted rude, a beast and monster, being armed with wisdom, should drive him out of his Kingdom; and that what was shewed him by the Sun, portended a change to the people: which happened accordingly; for Brutus, whole brother the King had oppressed, and whose wit he but sported and mocked at, drove away the King, and Kingly Title; and the Roman State was so altered, that instead of one perpetual King, it begun to have yearly two Magistrates. Petrarcha de Somnis, ex Ciceronii, lib. 1. de Natura Deorum, Accii Bruto.

- I Ippocrates, the most valiant Duke of Athens, being alone, chanced to see at Olympia, a fight portending strange things; for when he had immolated the host, the pots (as they were ordered) were full of slesh and water, and without any fire put to them, grew so hot, that the water boyled over: which portent, Chilon the Lacedemonian, who by chance came thicher, beholding, first perswaded him, that he should not bring his Wife thither, being struitfull. Secondly, if he had a Wife, that he should put her away; and if she had born him ever a son, he should resign him: but Hippocrates not observing the counsel of Chilon, but promoting his son Pisstratus, he invaded the Tyrant at Athens, Herodot, I. 1. Sabel, 1, 6. Ennead, 2.
- T Thebes in Botia, in the Temple of the Law-giving Ceres 169. the time when by the conduct of Epiminundas, the people of Leudrica overcame the Spartanes, the Spiders had woven white webs about the Valleys, the Macedonians now by the conduct of Alexander the Great, invading the Coasts, there presently appeared fights portending ruine and destruction to the City, all things were filled with black workmanship. Pausanias in Bæoticis. Tuis fign was three moneths before Alexander came to Thebes, about that time, the Statues which flood in the Common Hall, were feen to fend out of the huge gravings abundance of Iwear, besides these things, it was tellified to the Magistrates, That the Pond or standing Lake which was at Oncheftus, fent forth a noyle like to the Lowing of Cattle, and that there was in Direes a certain horrid bloody shape, which swimmed upon the water, and there were not wanting some of Delphos, who said, That the top of the house which the Thebans built, appeared to the Phocensian people to be full of blood; the Prophets said, That the Web did portend the gods migration. from the City; the shape of the Heavenly bow, persurbation, and various forts of molestations; the sweat fent from the Statues, extream losses; and moreover, the blood which was seen to appear in many places, shewed, that bloody slaughter would ensue at Thebes. Diodor. lib. 17. gree ballerta nal w med dog

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A T Saguntum, before it had suffered the misery which Hannibal atterwards inflicted upon it; amongst many and daily monttrous sights which were seen, A child which was almost born out of his Mothers belly, returned back to the Mothers womb again: Which Prodigie, the prophets said, did foreshew a destructive Warr, imminent and satal destruction; so that it was utterly overthrown by slaughter. Alex, lib, 2, cap, 31.

170.

Rebilaus, Tetrarch of Judea and Idumea, was fent for, being accused of Tyranny by Cafar, to Rome; who after hearing the accusations of his enemies, and his own defence, banished him to Vienna in France, and taking all his substance from him before he exiled him, in the tenth year of his Government; before he was fent for to Rome, he told to his friends this Dream; He faw ten ripe ears of corn full of wheat taken away by Oxen; and confidering that his dream was worthy to be taken notice of, he confulted with interpreters of dreams concerning it; who difagreeing concerning the meaning thereof, Simon, one of the Esai, to wit, one that abstained from flesh, wine, and women, as all the Jews of that Order did, (making an apologie) faid, That this vision did portend change to Archilaus, and that to the worse; for that Oxen did fignific misery, because this kind of creature is under continual labours; and furthermore, it for flewed mutation of things, because the ground being turn'd by the labour, retains neither the fame place nor form; but those ten ears of corn, shew the number of ten years, for that they go about by annual turnings, and that immediately there would enfue an end of the domination or rule of Archilaus : so did this lew interpret the dream. Five dayes after this vision, Cafar sends a procurator to Judea to summon Archilaus before him, Joseph. l. 17. c. ult.

171.

AT the Palatine house of Mediolanum, seven dayes before the Lievtenant Governour Barnabas was taken by his Cosen Galeacius, there was such vehement lightning, that the hangings of his Inner Chamber were burnt with a Thunder-bolt, and his Ensign being a marble Viper, was shattered in pieces. A Prophet then, a domestick, whose sirname was Medicina, in the nones of May, observed the unhappy conjunction of three Stars, (he had formerly predicted much) and then he endeavoured to retain him whom he saw running precipitately towards his destruction, which was thereby threatned; but such was the hidden power of his fate, that he went on his way, being wretchedly infatuated. Jovius in Barnaba.

172.

Zoon the Emperour hearing of the discomfiture of his Army, lees into a little Castle fixed upon an hill, which the people called Constantinople; which considering immediately after his coming thither, he with sighing said to his company; Poor man,

Is it the sport of the gods, who have thus deluded me? for the Prophets did considently affirm, That it behaved me to be at Constantinople in the moneth of July; whereupon I thought I should have been in the City, but (poor wretch as I am) I am onely in this little Hill, which beareth the like appellation.

- Certain man called Harold, who bragged that he had a familiar spirit; told Frederick the second that he should die in the Florentine sield; Therefore, in that his last journey from Thuscia to Apulia, he used all possible care to avoid it; but salling into a grievous Feaver, he was fore't to lye at the Castle of Apulia, six miles distant from Luceria (which they call Florentinum) asson as he remembred the prediction of Hariolus, and the name of Florentinum, he perceived that the end of his life was at hand. Collenutius, l. 4. Historia regni Neopolitani.
- TErtain Writers affirm Ezelinus a Roman, and Albericus bre-175. thren, bloudy and fierce men to have been the fons of Adebheida, a Lady of the Noble bloud of the Tuscans, of so high a wit and discretion, that (beyond belief) as well by observing the Heavens and Stars as Magicall Art, the forefaw things to come. Many Predictions which accordingly fell out, were demonstrated to her Husband and Children, and especially this one; That on the day of her death, she pronounced three Verses in manner of an Oracle in which the chanted forth the might, and progresse, and the very place of the death of her fonnes, and it appeared by the events nothing of the Prophefy but came to passe. Now I shall say nothing of Alberica, whereas Ezelina was admonished to take heed of Casfanum, being ignorant thereof by reason of the obscurenesse of the place, he ever most studiously avoided the Castle Cassanum, bordering upon the Paduans and Hetruscians, supposing it the fatall place; at length after he attained the age of seventy years, whilst with all his might he warred against Mediolanum, his terrible and infolent spirit making him hated by almost all the Longobards, he was by them circumvented, for having passed the bridge, and finding himself in extream streights, and inquiring the name of the place, assoon as he heard Casanum named, and remembring the confusion threatned by it, clapping his spurs to his Horse, he ran headlong into the River before him, murmuring to himself, O inevitable fate, O my Mothers presages, O how was Casanum hid from me! And before he could well fwim over the River, he was fallen upon by an innumerable Army, who had poffeffed themselves of the brink and bankfides of the River. Petrarcha.
- 176. Machabaus King of the Scots, fearing Magduffus, being admonified by Soothsayers, wastold by a woman a Fortune-teller, that he should not fall by the hands of any man that was born of a woman, and that he could not be overcome before the wood Bernen were carried to the Castle Donusinna, which was a great way different

ftant. Therefore he fallly thought himself invincible, and free from all stratagems and deceits of his enemies, having out down the wood Birnen, and carried every stick to the Castle, wherewith he compassed the Castle the day before he was overcome: to be short, he was stain by Magdusjus, who was not born, but cut out of his Mothers belly. Cardanus de rerum varietate. Lib. 16. cap. 93.

Ntonius of Leva animated Charls the fift, Emperour, to war upon France, and undertook to be Generall of the Army, although he had been informed by the Oracles, that he should be afflicted with cruell ficknesse, dye in France, and rest at the Church of St. Dionsiyus, which he interpreted should come to passe by his extending his Victory to Paris itself; but it sell out far otherwise. For the Casarian Army which he led, was wasted with a Flux, and he, spent by watchings and griefs; died near the City Narbo in France, and was buried at Saint Dionysius. Sabellici supplementum;

against Agathetles, was told by a Sooth sayer (who gatheted this conjecture by the observation of the entrals of beasts) that the next night after he should sup with the Syracusians, who when he conceived he should have obtained Victory over them, by a fally which they suddenly made out of the City, took him Prisoner, and carried him to sup with the Syracusians, contrary to his will, where by cruell torments he died.

He Velitri consulting an Oracle there, where Casar was born I were answered long before from the top of the wall, which by its height threatned heaven, that one who should be born in that Town, should be a great commander in the World, in confidence; whereof the Citizens did immediately, and long afterwards, make war against the Romans; at last by what afterwards they saw, it appeared that by what was shewed, the might of Augustus Casar was portended. Suetonius.

Leothe tenth: For he conceived an affured hope of obtaining the Papacy by the Oracle of a fortune-telling-woman, who telling to him, asking fortune of her, many things past of his publick and private fortune, most exactly true: she also constantly affirmed that one Hadrian, an old man, of obscure birth, a great and studious Scholler, who by degrees obtained sacred honours by his own merit, and not by the favour of great men, assoon as Leo departed this life, would succeed him in the Papacy: all these descriptions he conceived did congruously and apparantly belong to him. For he was born at a poor Village called Cornetus, in the coasts of Tus-

177:

178.

179.

cany descended of a poor family almost sordid, onely by the benefit of his learning, attaining the dignity of sacred orders. The Oracle of the old Woman proved true, but Hadrianus the Cornetanian was deceived, for he did not succeed Leo; but one Hadrian, an old man, a Batavian, son to a poor labourer, being illustrious by his learning, after Leo, obtained the prodigious selicity of the Papacy. Jov. in Leonis vita, lib. 4.

THen Alexander the Great, determined to fight against the 181. chief City of the Oxodracian Indians, a certain man called Demophon, being one of those that used to make offentation of predictions, came to the King, and told him, that he had observed by Augury, that there was great danger portended to him by reason of a wound which he should receive in fighting against the Indians. and therefore he admonifhed Alexander to divert his intention from invading that City; who rebuked him for going about to apall the courage of valiant men, and providing all things necessary for his March, he leading a great Army, arrived at the City, and intending to florm it, he placed his Artillery against it, and making a breach in the wall, broke into the City, killed many, and purfued those that fled to the very Castle; and whilst the Army of the Macedonians were feeking to scale the Walls, He, without any cuncation, fnatching a ladder, and artificially bearing his buckler over his head, he falls a scaling the wall, and used so much celerity therein, that before the drowfy Barbarians could get to the wall to defend it, he got to the top thereof; the enemies durft not approach to grapple with him, but put him hard to it by Darts and Arrows which they threw and (hor at him. The Macedonians with two ladders which they had regred to the Wall, did off endeavour to scale the wall, and relieve Alexander, but were fill repulsed by the enemy. Wherefore he being destitute of any helps alone, and loaded with defensive and offensive Arms, leaped into the very Castle, and most valiantly defended himself against the Indians, who violently ran about him, but he feeing a tree near the Wall, stepped unto it, and leaning his back to it, made it fo much his defence, that they could not come about him; and now laying about him at his enemies by dint of fword, though he shewed great courage by his most valiant deeds, which, like a Royall King, to the altonishment of his enemies, he demonstrated, infomuch that he seemed to delire nothing but a glorious death, receiving many shots and blows upon his helmet and buckler, yet at length an Arrow which was that at him, lighted a little under his pap or breast, and there sticking, he was constrained by violence of his pain to fall upon his knees; which an Indian who was entaged by a wound which he had received from him foon perceiving, furiously marched to him, and fell upon him, but was by one blow with his sword suddenly dispatched. The King then

> earching hold of a bough of the Tree within his reach, helped himfelf off his knees, and begun to provoke his enemies to fight; in

which interim *Peufestes*, one of the Squires of the Kings body, scaling the Wall, was the first that came to the defence of his Prince, and after him many more, who put the *Barbarians* to flight, and delivered *Alexander* from further danger. *Diodorus*, lib. 17.

A Certain servant, a Syrian, born in Apemea, whose name was Eunse, who delighted in Magicall enchantments, and circulatory legerdemains, served among & the Eunensians in Sicilia. This fellow would take upon him that he could by inftinct and revelation from the Gods, who appeared to him in his fleep, tell things to come; shortly after, he bragged that he could foretell future events, not onely for that the gods appeared to him afleep, but also waking, and that they plainly told him of things to come; when as by many of his Prophesies, he was found a notorious liar, yet in the mean time some things came to passe according to his predictions, which was a reason that no man questioned him for his false Prophecies, but what he chanced truly to foresell, was fo observed and applauded; that the people shortly had a high esteem of him; at last he devised to blow a flame of fire out of his mouth with a certain fanatick fury, he Prophesied like as it had been one of the Priests of Apollo, to which purpose he had a nut, or something of like nature bored through, in which he put fire, and combustible matter to nourish it, and putting it into his mouth, and blowing, fometimes fent forth sparks, and sometimes flames, this fellow was used before any defection, to brag that the Syrian goddesse did appear to him in his sleep, and rell him that he should obtain regall dignity; and he did not tell this onely to the ordinary fort of people, but likewise he daily related the same to Antigines the Eunenfian his own Master; his relation raysing much laughter, and Antigines taking great delight in his prodigious lies, had him as a jefter to wait upon him at his feafts, and would enquire of him concerning state-affairs, and what would become of all the company, and when he answered them all with great confidence, and promised that it would come to passe, that he should shew great lenity and clemency to his Lords, he rayled great laughter amongst them. The common people raysing a tumult, come to this Eunus, and asked him if the gods favoured their enterprise; he approving the thing, perswaded them to go on therein, and presently four hundred of his fellow servants, taking him for their Captain, brake into the City, and made such a horrible flaughter, that they spared not very sucking Infants, and this was the beginning of the servile Warre which made such horrible destruction in Sicily, that Rutilim at length with much ade, made an end of it. Diodorm Siculm,lib. 34.

Hen at the Thermopile long Mountains passing through Grace to the Egaan Sea, three hundred Lacedemonians were to fight against Xerxes, Megistias Acarnas, a Propher of the

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## 222 An History of strange Prophecies, &c.

race of Melpodes, told that it was apparent, That death was imminent over all their heads; though Leonides offered openly to dismiss him, that he should not undergo such hazard of his life, yet he would not depart, but also caused his onely son to go along with him, and be a Souldier; all the rest of his fellow-Souldiers which were discharged of their service, went their wayes; the Thesbiensian and Theban Souldiers went on, and continuing with the Lacedemontarie, they all perisht together. Herodotus, lib. 7.

- Whereas it was often given out as an Edict, That whole ever either privately or publickly did predict or forefell the death of any man, should suffer death; at length Domitian the Emperour commanded Afeletario to be burnt, and Darginus Proclus to be hang d, for that they forested the day of his death: the one of these Fortune-tellers was sent by the Governour of the Province of Germany, to Rome, where he constantly affirmed what he had predicted concerning Domitian, and named a certain day, not long too, wherein the verity or vanity of his Art might be judged; therefore it pleased the Emperour to defer the execution of his sentence till that day; upon which, his prediction came to passe; wherefore by the favour of the noble Roman, he was freed P. Frodim Suetonio.
- Y Rillandus faith, That Perufinus was the greatest Magitian of 185. I all Italy, who finging Mass upon a certain day, and coming to that part of it at which he was to turn to the people and fay, Orate pro me, &c. he faid, Pray for the Castles of the Church, who are now expiring their lives; and at the same instant, the Souldiers of a Castle, twenty five miles distant from Perusium where he faid Mass, were flain. The like flory we read in Philip Comineus, of a certain Italian Archbishop of Vienna, who in the presence of King Lewis the 11th, celebrating Mass upon the day of the Epiphanic, at the Church of St. Martin at Turon, when he offered the Pax to the King to kifs, pronounced these words; Peace to thee, O King, thy enemy is dead, And it appeared, that Charls Duke of Burgundie dyed the same hour at Nanceum in Lotharingia. Cominam telleth many things of this Archbishop, which seem to be the certain effects of meer Witchcraft, and a sold it and boats land, then the co-ment becauting , grids ads gaiverings

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## Of the Dreams, Visions, Revelations, and other such kind of Legerdemanes and mockeries of Evil Spirits.

Gamemnon, leader of the Greeks against Troy, when he had taken Brifeides from Achilles, Thetis interceding Jove for her fon, that he would subject the Gracians to the Trojans. till they really perceived, and found by wofull revenge, what loffe, trouble and vexation they had caused to Achilles, by their injurious dealing with him: Jupiter fends a dream to Agamemnon, wherein he commands him to draw out his Army, www 28 אלי צאסו שלאון בעם עם דפשים for now he should take Troy. Joue cannor lye, (mache full well knew) yet he well faw that he could not take the City that day: Jupiter plaid or sported with him by the abstruse meaning of the word; for the adverb puis, signifies in the Greek, not onely present, but instant; and hath that latitude, that it fignifies past, and not much past; and to come, and not far off; Jupiter therefore meant by 78 vin, the tenth year, which was then present, which was not long from the destruction of Troy. Agamemnon interpreting, or construing his Dream to mean the prefent day, he drew out his Army immediately, and received a great overthrow: Iliados, B.

Yrru King of the Persians, leading an Army against the Maslagetians, being at rest, dreamed, that he faw Darius the eldest fon of Hystaspes, having two wings, with the one whereof he overthadowed Afia; and with the other, Europe. This Darius being twenty years of Age, at this time was left by his father at Ariflimentum in Persia; Cyrus awakened out of his dream, and suspended with this nocturnal vision; and casting many wayes what should be the meaning thereof; at last faid, That thereby was revealed to him from the gods, that Hystaspes and his son Darius did lye in wait to surprise him and his Kingdom, he used therefore his utmost endeavours to return into his own Countrey, the Massegetians being conquered, and leaves his fon in his place; but that Vision foretold, That Cyrus should be shortly overthrown, and that ere long Darius should obtain his Kingdom; which came to passe, asterashort reign of Cambyses, which came betwixt this and Darius his Conquest. Sabellicus, lib. 6. Ennead. 2.

- Socrates foresaw in his dreams, that his Scholler Plato would be an excellent Orator and Philosopher; for the day before (he being brought to him by his father) Socrates in his dream saw a white Swan sly into his bosome, which by his musicall striking of his wings, filled the Ayr; which Dream, as soon as Plato was brought to him, he declared. Pausanias in Atticia.
- Ippocrates in his Epistle to Philopomenes, relates his Dream tous; That meditaring solicitously of Democritus, (to whom being called to cure the Abderitani, he faith, that health would meet him in the morning). I faw, quoth he, Afculapius, and as we were both before and even at the ports of the Abderitari, Esculapius appeared not, as his pictures speak him, mild and gentle, but with squalid habit, and an horrid aspect; and there followed him Dragons, a fierce kind of creeping creatures, of huge length, histing in defarts and lawnes; he had in his company likewife, men that followed him with boxes of medicaments handsomely closed up: immediately he reacheth forth his hand to falute me, which, God knowes, I most joyfully imbraced; I desired to wait upon him, and to ferve him in his administring Physick; but he answered, for prefent 'twas not needful'; for this goddess of mortals and immortals will conduct thee, being a stranger: Whereupon turning my felf, I beheld a goodly fair Lady neatly and glorioully adorned, about whose eyes there appeared such a circle of shining splendour, that exceeded the glorious brightnesse of Stars. He thereupon departed, but the Lady taking me kindly by the hand, leads me on a grave pace through the City; and when we approached near a house, wherein I thought I should have been enterrained, the departed like a ghost, saying, To morrow I shall find you with De-To whom as the was going away, I faid, Dear Lady mocritus. who are you? and how may I call you? Truth, fayes the, but the that thou feest coming towards thee, (and presently another Lady not uncomely appeared to me, of a more bold aspect, and more fierce) whose name she told me was Opinion, and that she lived with the Abderetani. When I therefore awaked from my Dream, I conceived the interpretation of it to be, That 'Democritus needs not a Physician, God departing from administring of Physick, when there is no matter or ficknesse which requires it; but that Truth, which alwayes dwelleth with Democritus, faith he, is in health; and that Opinion which faith he is fick, remaineth amongst the mad Abderetani.
- Lexander was descended from Hercules by Carinus, and from £acm on his Mothers side by Neoptolemus, as it was verily thought. It is reported, that when Phillip King of Macedon first courted Olympiades, taken with her beauty, (by the help of her brother Arybla, whom Diodore in his sixteenth book calleth Arymba) whose friendship he obtained, he stole her away from her Pa-

rents,

rents, and married her, and that the night before they enjoyed nuptial rights, in a dream her hought he saw Jove touch his belly, being descended from Heaven in thunder; whereupon there was a huge fire which arose, and presently dispersed it tell into flames all about. The same Philip, a thorsetime after his marriage, dreamed, That he sealed his Wives belly, and that the sculpture of the seal, as it seemed to him, was the Image of a Lyon; which vision he declaring to some that took upon them the interpretation of dreams, they advised him to set a strict Watcher Guard upon his Wife; but Telemesus said, She would bring a Lyon-like child, for that no vain thing is to be sealed; therefore the dream signified, that she would have a child of persect animosity and courage. Plutarchus, in Alexandro.

Sophoeles did often dream, that Hercules speaking to him by name, called him thief, because he had stoln a golden vessel out of his Temple. And that being detected and brought before the State, he confessed himself guilty of the thest whereof Hercules accused him; wherefore from that time ever after, the Temple was called by the name of Hercules his Temple. Fulgosus, lib. 1. cap. 5.

A Nneus Seneca, a Senator of Rome, being commanded by Claudius, the Emperour, to undertake the Tuton hip of Nero, as yet a child hopefull, by a towardly genius; the night after he received him, (as 'tis reported) he dreamed, that he had to his Scholler Caligula, whose famous cruelty had appeared to the World: Not long after the conditions and manners of Nero changing, or rather being detected, appearing, he proved himself to have a soul void of humanity; insomuch, that it was admired, because he was so like Caligula, how it could otherwise tome to pass, but by the transmigration of Caligula, his soul out of Hell, into Nero. Petrarcha ex Suetonio & Dione.

to we fire day betore by realon of its beau " Udemus a Cyprian, a familiar friend of Socrates, travelling into Macedonia, cometh to Phene, a rich and famous City of Theffals, but oppressed and brought somewhat low, by the inhumane syranny of one Alexander, he was there taken with fuch heavy ficknels, that Physicians despaired of his health; who thus afflicaed, dreams, that he few a gallant young man, who coming to him, affured him of three shings to come, That he though now extreamly fick, should sharely recover his health; That the Tyrant of that City should dye within a few dayes; And that he within five years should go to his own Country. And the two first did manifestly come to passe accordingly; for he beyond all hopes recovered his healthan the Tyrans was flain by his Wives brothers; the third was fomowhat more obscure; for about the end of the fifth year, as he was going from Sicily, where he then lived, to Cyprus, he was taken out of this World by Wars at Syracufa; we find, that Interpreters of Dreams excuse the nor coming of Budemus home accord-Gg

ing to the dream, by faying, That by death his foul was delivered from the bonds of his body, and returned to her Country. Petracha.

- A Spafia, the daughter of Hermotimus, after her Mother Phocenfis dyed in labour, together with her child, being educated in penury, and want of a Parent, yet modeftly and handsomely the often dreamed, that she saw one, who told her, that her fortune should be such, that the should be married to a gallant and honest Gentleman; it chanced to the Maid, that a swelling rose upon her very chip, most ugly to behold, which was a cause of much grief both to her father and her; whereupon her father brought her to a Physician, who undertook to cure her, upon condition that he thould give him three Staters, (which is worth feven shillings of our English coyn) for his pains; When the father faid, Twas more then he had the Physitian dismissed the young Maid uncured, who thereopon was most grievously tormented, so that she ate nothing that night, an opportune fleep ferzing upon her, the had a Vision, wherein the heard thefe words. Be of good tourage, and trouble not your felf with Physitians, but take a Role of Venus, and bearing Which when the it together into a falue, apply it to your swelling. awaked, the accordingly performed, and her swelling was clean taken away, and Afpafia to far transcended all the Ladies of her time, in glorious beauty, vermous life, and incomparable carriage, that Cyrus King of the Penfians, enamoured with her excellencies, first married her, and after his death Artaxer wes took her to Wife. You may read the Story elegantly ferforth by Elianus de varia hiftoria, lib. 12. d principio. d of la la bovorqua conicagge ; informely, that it was a labred, because
- IN the time of Plinius, the Mother of a certain Souldier who Io. ferved in the Pratory, dreamed, that the ought to lend to her fon the root of a wild Role-Tree, or Sweet-brier, which the had icen and observed in a Grove the day before by reason of its beauty, to drink in mile . This happened in Laterania, being the nearest part of Spain: And it came to paste, that this Souldier having been bitten with a mad-dog, whereby he grew foill, that he began to fear the waters, and thew many (ymptoms of his infirmity; he received a Letter from his Mother, wherein he defired him to make use of the Medicine which was shewed her in his Vision; which he observing, and performing, became presently free from the milery he was in ; and not onely he, but any that afterwards upon like occasion, made vice of that medicine. Plining lib. 25. cap. 26 sa bile own Country And the two first this manage, come to peffe accordingly; the he beyond all hones recovered his
- TI. Esculapion of Athens, prescribed by Oracle to Plutarch an Athenian, and Domnium a Sprion, who brussed by I know not what chance, did spit blood, that they should be filled with Swines-flesh but Plutarch, though by the Law of his Nation he was not sorbidden Swines sleen, and therefore might have made use there-

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of

of according to the prescription, utterly resused it, and awakened from sleep, stretching forth his arms in his bed, and beholding the Statue or Image of Asculapine (for he lay in the porch or entry of the Temple) he said, Why dids thou prescribe this cure to an Hebrew or Jewish Lord? for neither hads thou bid him to be filled with Swines sless. Which words when this man had spoken, Asculapins (a most sweet sound being uttered out of the Image) prescribed him another way of curing the disease. But Domninus, having followed the dream otherwise than the instructions of the Syrians, do lead unto, not the example of Plutarch, he both then and ever afterwards are that sless; and it is reported, if at any time it had ceased one day, the disease to have waxed worse, untill they were fullfilled. Suidas.

Certain Persian, Epixyes by name, a Noble Lord of the upper Phrygia, laid wait for Themistocles, going down unto the Sea by reason of businesse pertaining to Greece, after that he fled to Xerxes, Pisidians being long since provided, who in the Town, which they call [Leontocephalon] (that word fignifieth the heads of Lyons) that they might kill him, walking in the night. To whom they fay, the Mother Idea being fet before him by a dream, to have faid; O Themistocles, avoid thou the head of Lyons, least thou run into the Lyon. For this thing therefore I require from thee the hand-maid Mnesiptolema, From whence Themistocles being overwhelmed with fears, the goddesse, being worshipped, declined the Kings way, and being gone past that place, he now fate down with others in the night. But when one of the beafts which carried his Tent, had flidden into the River, the servants of Themistocles opened the arris hangings, being made wer, to dry them. In the mean time the Pisidians run to them with their Swords. But when they could not sufficiently see through those things that were dryed, unto the Moon; They thought they were the Tents of Themifocles, and that they should find him resting within; when as now going nearer privily, they carried away the Arries, the servants being intentive, flew upon them, and quickly took them. So he having rid himself of the danger, in reverence of the goddesse, which had been presented before him, he built the Temple of Dyndimena at Magnefia, of whom he made his daughter Mnesiptolema a Nun. Plutarch, in Themistocles.

Lucullus going to Hellespont, built or fitted a Navy for the Mithridatick war. Being brought to Tross, he turned a fide in the Idoll Temple of Venus. Being asleep in the night, he seemed to see the Goddesse standing by him; who said,

Why sleepest thou, couragious Lion here, When num'rous Dogsish is next present there.

He arising, his friends being called unto him, put forth the dream,

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it being as yet night. Some of Troy were also present, who shewed him, that there were five of the King's Gallies with Oars at the Haven of the Achaians, thirteen which bent their course into Lemnos. Therefore he presently lets loose, and obtained these; he killed their Lievetenant or chief Commander. Isidore, &c. Plutarch in Lucullus.

- 14. M. Arcorim, a Physician of Augustus Casar (when two Armies of the Romans had stood in the fields of Philippi, here the Army of Osavim and Anthony, there of Brutus and Cassim, and the next day they were to joyn battell) received a Dream from Minerva, that he should warn Osavims labouring with a grievous difease, least by reason of health being against, he should not be present in the next battell. The which when Casar had heard, he commanded him to be brought in a horse-litter into the battell, in the which while (for the getting glory) he had watched and warded above his strength, he was treed of his disease, and was freed from the Souldiers of Brutus, thinking of his murther, and robbing his Camps, and striking thorow the empty Horse-Litter with Arrowes and Datts. Cicero, Book 3. Of Divining, in Augustus.
- Seleucus was the son of Antiochus, who was one of Alexanders Captains. He had Laodice for Wise; who, that night in which the conceived Seleucus, it seemed to her, being at rest, that she lay together with Apollo, from whom she had received a ring ingraven with the shape of an Anchor, and that he was found in the bed, and to be kept with diligence. Laodice gave him unto Seleucus (being well taught concerning his birth) going with Alexander into Asia. It is added, that Seleucus, and those begotten by him, had their thigh marked with a naturall Anchor.
- Then the Romans being once that up in difficult places by 16. the Sammites, were greatly pressed upon; P. Decius, then Tribune of the Souldiers, he faw himself in his sleep, to lye between most thick wedges, dying with much glory. By which dream, the most valiant man, most thirsty after glory, yet not so much affrighted, as encouraged unto the defire of his promifed end, began to decline no kind of danger: and being admonished by friends, that he should fight the more warily, he opened unto them his dream and purpose. Then notwithstanding being (beyond thought) unhurt he brought the army out fafe from the jaws of their enemies. But after three years passed between, the late truth was brought to fleep. For in the Latine War, himself being Confull, facrificed himself for the Common-wealth; and being brought into the middle of the enemies Armies, he dyed with fuch glory, that he stirred up his fon unto the like defire of an hereditary death. These almost after this manner, are both written in the Annals of Rome, and related by Tully.

C. Gracchus

C. Gracebus saw the shape of his brother Tiberius (who was killed in the sedition of the field Law) in his sleep, saying. He might delay as much as he would, yet he must perish with the same death, by which he had died. Which also happened. For when after most destructive Lawes published, he had possessed the Monne of Aventine with an armed multitude, by Lucius Opimius he was slain. Cicero in Book 1. Of Divination. Plutarch, in the life of the Gracebians.

17.

Alpurnia the Wife of Julius Cafar; faw in her rest, that night which was the last he lived on the Earth, that he was stain with many wounds, laying in her bosome; and being exceedingly affrightned through the cruelty of the dream, ceased not to intreat him, that the next day he would abstain from the Court. But he not moved with a Womans dream, thought to do that, he earnestly desired to go to the Senate, in which the hands of Parricides were brought on him; where, by Brutus and Cassius he was stain. Valerius, Book 1. chap. 3.

18.

Corvelius Sylla, not onely foresaw his death, but also wrote somewhat of it: For in the twenty second Commentary of deeds done by him, two dayes before he deceased, he fet to the last hand; and saith, the Chaldeans foretold him, That where he had famously lived, he was to depart in the slowr of happiness. He telleth also, That his son, who had dyed a little before Metella, was seen in a dream to stand by him in an unusual garment, and to have prayed his father, that he would lay aside cares, and would go forward with him to his Mother Metella, there with her to live in rest. Plutarch. in Sylla.

Io.

A Beholder of Playes, who standing in the place of beholding, had mused in his sleep, that he was slain by a sword-player who seemed to be present; by and by he told the sitters by, that he had seen the Dream; so being killed by him with an Eel-spear, he taught by experience, the vain dream to be true, by a miserable issue. Alexander, book 3. chap. 26.

20.

Reat Sfortias, the day before he departed from Orthona against Braccim, who besieged the City Aquila, in the year 1425, dreamed about the morning, That being overwhelmed with a deep heap of waters, was conversant in the greatest danger of his life, and to have beheld a man in a Gyant-like shape very like to D. Christopher, of whom even with a great and often repeated voyce, he besought help in vain. But he being nothing warned by his dream, departing by Orthona, in the crosse passage of the small River Aternus, (which at this day hath its name from the Town Piscaria) while he brought help unto a Lad, his Armour-bearer being in jeopardy, his right hand being stretched forth, pitching in

2 I.

the muddy Foord, his horse, although famous, failed in his hinder legs, and so his armour weighing him down, he was drowned. 70vius, in his Life.

- Alpaga, an Archer, was not an unacceptable servant unto Ga. 22. leatius Sfortias, Duke of Mediolum, among his houshold-fer-This man, the day before that Galeatius was killed, he faw in the night, at the time of rest, as if himself had been present at the thing, him being thrust thorow with wounds made, to be put together with his father in the same Cossin. That which afterwards he waking beheld to be done, Galeatius being dead, while a proper coffin was made for him. Which fight, the same Malpaga, before the Duke was killed, being through fear aftonished, had told unto his Earls. Fulgofus, B. 1.ch. 5. Of Examples.
  - Ark-Anthony Taurell, Earl of Guastella, when he warred in 23. the Kingdom of Neapolis, in that War which Ferdinand the Elder, King of Arragon, waged with Renatus King of Andegavia, in the standing Camps, which he had in the Country of the Brutians; arising in the morning from his bed, he told those his Souldiers who had flood about him, that he faw in his fleep, that he was drowned in the water: and therefore decreed to abstain from fwimming, to which he had accustomed himself. But when at noon-day after fleep, being cloathed with a Souldiers warlike garment naked from above, he had come to walk to the neighbouring Lake, and saw some of his Souldiers swimming, being unmindfull of his night-dream, and perchance the destinies so drawing him, letting himself down with some others into the Lake to swim, according to the dream that he had feen, he was drowned, when as none of his Souldiers could bring him help. Fulgofin, book I. chap. 5.
  - Orace Perufine, fervant of the Feafts or Junkers unto Alexander of Medices, Duke of the Florentines, a little before that he was killed by Lawrence of Medices, was vexed with a Feaver, from a vapour, as is meet to be believed, of black choler, he had a fight thrice in the night, in the which he beheld the Prince to be stabbed by Lawrence: Which images of things, drave the fickman, that he told it to Pafehall the Prince's Physitian, to be related to the Prince. But Paschall, carefully doing duty, found the Prince in that mind, that he faid it was a fable of a dreaming fick man; admiring, why the whole house had conspired together for hatred of Lawrence: The Supply of Sabellicus, book 22, out of Jovim.
  - Aptista of Cardanum, studying at Papia, on a certain night, as Discon as he arose, tryed to kindle a sparkle of fire. In the mean time he heareth this voyce, Go, my fon, go to Rome. And he faw a great brightnesse, like a bundel of burning chaff. being affrighted, his fire-light being laid aside, lay hid under the

bed,

bed, untill his chamber-fellows returned out of the University. When they returned, thinking him to be sick, they knock at the door, he openeth it. Straightway, to them enquiring the cause, he answereth, He thought his Mother to be dead, and told what he had seen and heard, and also wept. They turned the thing into a jest; partly laughing at him, partly comforting him. The day tollowing, when as yet he had not received a message concerning his Mothers sicknesse, he was certified of her death, that she breathed out her soul in that very hour, wherein he had perceived these things. The Town of Cardanam is absent from Papia sourcy two miles. Cardana. Of the variety of things, back 13. chap. 84, talls this of his Kinsman.

Lyffes after his return into his Countrey, being effrighted with often contrary dreams, called together most skillfull Intempreters, telling, that a certain Image was feen by him, of a very laudable beauty, between the countenance of a man and a god, fuddenly to be fent forth out of the same place. The which, to him defiring to embrace with the greatest defire, and stretching forth his hand; it was answered unto him in a man's voyce, That fuch a conjoyning was wicked because it was of the same bloud and birth: for thereby the one would destroy the others work. then to him more eagerly, asking it, and defiring to learn perfectly the causes of that thing, a certain fign arising from a male, came between his fight, and that fecond power or jurisdiction of his cast upon him, to have disjoyned both. Which thing, all who were present, pronounced to be destructive with one mouth, warning him to take heed of the layings in wait of his fon. So, Telemachus by his fathers will, is banished into the fields which were in Crohalenia. He himself going apart into hidden and separated places, endeavoured to avoid the force of the Dreams, At the fame time, Telegonu, whom being fprung from Myses, Circe had brought up at the Island Acea, when he was of ripe years, going to fearch out his father, came to Ithaca, bearing in his hands a certin spear, whose top was armed with the bone of a Sea tortle, to wit, a token of honour of that Island; in which he had been brought up. Being instructed where his father ulifes lived, by the keepers of the ground, being at his first passage more mistrusted, is forbidden, when as he more eagerly relifted, he as on the contrary repulled, he begins to cry out, It was an unworthyact that he thould be forbidden from the embracement of his father. So Telegonus being thought to come to bring force on the King, he is more sharply refifted, for it was not certainly known to any, that alleges had also another fon. Borthe young man when he faw himfelf the more exceedingly, and by force, to be repulsed, being raised up through grief, killeth, orbeing greatly wounded, weakeneth many of the keepers. Which things after they were known to Hy Bes, he thinking the young man to have been fent by Telemachu, going forth of doots scafts the Lance which he had wont to carry for his own de26.

fence

fence, against Telegonus. After that, the young man escaped this stroak, he sends a notable dart against his present father. When ulyses sell down with the stroak, he gave thanks for his fortune, and confessed it was very well done by him, because being slain by the force of a strangeman, he had freed Telemachus, a most dear son to him, from the wickednesse of parricide. And holding back the residue, he asketh the young man, who he was, and from what place risen, who durst kill ulyses the son of Laertes, samous for counsel and war? Telegonus then knowing it was his father, tearing his head with both his hands, uttered a most lamentable weeping, being exceedingly tormented for the death brought by him on his father. Distys, in book 6.

- That the onely of all the gods was not adorned with his verses. But when he had come unto her, he should also make an hymn on her. Indeed, a little after, and even before the tenth day from that dream, he sinished the duties of life. There was at Thebes a certain old woman, joyned to Pindare by kin, and very much exercised in singing forth many of his songs. Pindare she wing himself to her at the time of rest, sung a song on Persephone. She being presently awakened, wrote down all things which she had heard Pindare singing, through a vision in her sleep. Truly in that song, amongst other sunames of the hell-goddes, is Chrysenius, to wit, from the golden rains; which thing, it is sufficiently manifest, to have served for the spatching away of Proscrpina. Pausanius, in his Besticks.
- Nto Phayll King of the Phocians, after the Temple of Delphos Lipoyled, he scarce as yet having come to his command, such a thew by a dream, was set before him. Among the things offered to Apollo, there was a very old image of brass, of a man, whose sloth being consumed, his bones alone were left. They of Delphos said, it was dedicated by Hippocrates the Physician. Phayll seemed to see himself smadelike to this. And a few dayes after, pining away with learness, he sulfilled the issue of the dream. Pausania, and is Photicks.
- Little before the destruction of Messena, in the twenty first year of the War, Aristoderus, King of the Messenians, seemed at the time of test, to see, when as now arms being taken up, he was to go forth to battle; the intrails of sacrifices being placed on a table, his daughter (whom six years before being sacrificed for the safety of his Country, he had slain with his own hands) standing by him in a black or mourning garment, and her breast being naked, shewing her wounds; and then the intrails being removed from the table, the weapons being withdrawn, her self to be endowed with that golden crown and white garments. He therefore thought this dream to betoken death antohim; because the Messenians

30.

31.

32.

nians life up the Nobles being crowned, and covered with a white garment. And without delay, when by the devoting of his daughter, he faw he could nothing profit his Country, at his daughter's Tomb he brought death on himself. Plutarch, in Clemenes, he will be the country of the control of the country of

A Lexander King of Matedonie, first knew by a dreamy that the right hand of Castander would prove mixed no hims before that in the end he fels it. For beshought himself to be builted by him, when as he had never feet him. At then, sometime coming between, after that he had come into view, the image of his nighter, a Greek verse being added, which raiseth up the truth of the dreams, he beat back the suspicion of poysoning now prepared against his head; whereby it is reported he was slain with the hand of Castander. Valerius Maxamat, book a schape 7. Sabellitus, book 6. Ennead, 4.

A Leibiades taking a deep, those he himself in his sleep to be covered with the cloak of his Concubine. The truth whereof straightway sollowed. For critical, when he welcibiades very much to prevail in savour and authority, endeavoured to take him out of the midst of them. Therefore he sent Tissmen (or as others name him, Susmetres) and Bagous, that they might kill him. He when he was switch his Leamond, being killed in her bolome, and was cast away upburied, was careful with the garment of his Concubine. Justine wood 5. Planteth, & Probas, in his Life.

bearing of Athens, when ashe moved an expedition against of King Cralm, first with the greatch tent and then also with grief. For othis two lons, he thought that Aye the more code ling both in great nimbleness, and endowments of body, and ordained for the fuccession of the Empire, was taken away from thim by the fword. Therefore what foever did belong to avoid the bitterneffe of a denounced flaughter, the father's care in no part ceased to turn away. The young man was wont to be fent to wage Ware the was kept at home. He had an Armory folled with plenty of all kinds of weapons a that all the commanded to be removed. His Earls iled to be girded with the words they were tochidden ve come pear. A fer necessity made way for mounting of or when a wild with otten deftruction of the Conney-people ; and help was humbly belought of the King against the unaccustomed orgibit the fon wrested by force from his father, that he might be fent to slay him, indeed so much the easier, because the cruelty not of the tooth, but of the sword, was laid up in fear. But while all were diligently bent on a sharp endeavour of killing the swine, a stubborn chance of a hovering force, turned the launce fent from Adraflus, that he might smite the wild beast, out of the right way into Hh

bim, and indeed would have that right hard especially aspected with the fault of a wicked murder, unto whom the desence of the soo was committed by the tather. Puler examines, both 1. thep. I desented on the desence of the Herodoms, book 10. the tather of the desence of the d

- Delyration, designed of a Tyral art, of the Samiant, the free med to be of the Samiant, the free med to be of the same of the
- 34. Hispanshu the for of Piffe and was preferred in his thep, the intage of a cale man pronouncing these verses;

Τλήθι, λέων, άτλη α παθών τετλήσ ο Θυμώ,

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21.

A vered with the cloak of his Concubine. The truth whereof

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very much haid river the relations of the might be with the designed to

take him out of the midth of them. Therefore he fore Tifmen (ar

In the morning he would refer these words to the Interpreters of dreham a Building he way the Vilian being despited, he neglected its and wehre way the other following where, by driften and Marmodius, beginning he was hilled. Heridorus, book 3.

Simon of Athens, when as he moved an expedition against the more and the his distance in the moved an expedition against the angry his he was substituted from the his distance in the moved and the history of the country of the country and distance in the country of the countr

both in great remblened and codowments of body, and ordained for the forceffig. of the Engire, a soldier a way suggestion by the fword. Therefore what large religional engine of a denounced flaughter, the lather's care in no part ceafed to turn

jailing birs, than glimivid a ferolaist assemblet could calidate. Sin glimin, mini biotonoled or dissolventhe course to brain to the state of mini biotonoled or dissolventhe course to brain to the state of minimal polytic of their minimal polytic of the state of their medical polytic of the state of the state of their medical polytic of the state of the state of the state of the minimal polytic of the state of a hovering force, turned the launce fent from state of the state of the might finite the wild beaft, out of the talent way into this.

and ask feeneth: For he took parity of to Inperfittion 1X7 Hen as a certain one had feemed to repeat a verse of Hothe law. But adoon as the Southlagerarad onne slame the set be risely, many facilities being now flag she determined,

Come "Huari & Terrary offine selfanor than it of mot going a talk

Thou halt indeed on the third day a more lad and To Phehia comesfull fraught with chade of clay 1 10 10 10 10

tenting left if a give thould passe away that day, the matter weald He faid to Eschines, I shall dye on the third day, Phibia was the Country of Achilles And his friends endeavoured to perswade Socrates, that he should flee into Thepaly, because there he had good friends. But he drew of nv, from ofo, that is, to kill or corsupr. And the third day atter, Hemlock being drunk in prison, he perished. Paertius, in his Life. sloag of our louist all al

marke Poer, one of Tterius Ruffus, a Roman Knight, when a Sword-play was fet A forth by the Syracufans, the faw himself in the time of sleep, to be thrust thorow by the hand of Retiarius. And the next day he told it in the place of beholding unto the fitters by. Afterwards it fell out, that in the next place from the Knight, Retiatius was brought in by the Sword-player; Whole face, when he had feen the fame man faid, beshought he should be flain by that Retiarius, and forthwith he would depart thence. They, his feat being thaken off, by their speech, brought the cause of deftruction to the miferable man. For the Sword-player being compelled into that' place, and cast down while he endeavours to strike him lying along, kills Atterius being thrust thorow with his Sword. Valerius Maximus, in the first Book, chap. 7.

Illian Cafar, not much before he died, in his fleep fomerimes he feemed to himself to fly above the Clouds, sometimes to joyn his right hand to Jupiter. Moreover in the same night, when he lay in his bed, all the dores of his Chamber, and likewife the Windowes being fet open, he was affrighted both with a noise and light. and the Moon thining bright, he marketh Calphurnia being fast afleep, to utter dark words, and undiftind fighings. She imagined that the lamented him whom the held thrust thorow, in her bosome. Others depy that fight to have been set before her. But when as a Pinnacle had been (by the decree of the Senate) adjoyned unto Cafars house, as Livy is Author, as it were for an Ornament. and enlarging it, Calphurnia having imagined (at the time of reft that to have flidden down) the feemed to her felf therefore to mourn and weep. But when light had approached, the asked Cafar, if by any meansit might be brought to paffe, that he might not go forth but might adjourn the Senate unto another rime. But if he did effeemher dreams but as a lock of Wool, yet he should ask Counfell of the Southfayers, and Sacrifices, concerning things hanging over his head; Whence there was some suspinion and fear set be-

Hh 2

fore him also, as it seemeth: For he took notice of no superstition before the woman was grieved or wexed for that thing which steemen saw. But assoon as the Soothsayers told him, satisfaction could not be made, many facrifices being now slain, he determined, Anthony being sent, to dismissione Senate. In the mean time Decius Brutus, surnamed Albine, whom Cefar, for the trust which he had to him, had written amongst his second heirs; seeing he was a companion of the conspiracy of the other; Brutus and Cassius fearing lest if Cesar should passe away that day, the matter would have been sold abroad, he mocked the Soothsayers, and reproved Casar; and being taken by the hand, led him forth. And so that day, in the Court, being thrust thorow, with many wounds he was wretchedly slain. Platares.

- I Afar being flain, the people diligently fought after the con-39. spirators being hidden. Helius Cinna the Poet, one of Cafars friends, had the night before, a fearfull dream. It feemed to him that he was invited by Cafar to Supper; bor when he refused, he was led by the hand against his will, and strugting. This man, hearing the body of Cafar to be burnt in the Market place, although he had his Vision mistrusted, and was also hold with a Feaver, came for the honours sake of him into the Marker place. Affoor as he was feen one of the common people rold his name to another which asked him, hero another; finaitway it foread through all, that this man was one of Cafars fruiters. For there was among the Conspiratours, another of his famame, Cornelius Cinna: whom because they thought this was he, by and by, a violent force being made, they in the very market-place, tore him in pieces. Platarch in Cafar & Brutus.
- 15. Provinces a little after falling off from him) was affrighted with evident signes of Dreams, and significations of things to come, and all things both old and new, he never wonting to dream before. At length his mother being killed, he saw at the time of rest, a Ship, the stern by violence wrested from him governing it, and to be drawn by Odavia his wife into the most narrow dark places. And by and by to be filled up with a multicude of winged Ams, sometimes to fetch a circuit from the Images of Nations dedicased to the Theatre or view of Pompey, and to be driven away in their progresse: an ambling Nag, in which he very greatly delighted, the latter part of his body transfigured into the sorm of an Ape, and onely his head being whole, to utter forth shrill neighings. Suctenies.
- out of his Treasure, a little before his death, had fet apart out of his Treasure, a Jewell set south Pearls and pretious stones, to beautify his Tusculane-Fortuna. That on a sudden as more worthy of a samouser place, he dedicated unto Venus of ot in the Capitoll. But the next night he saw Fortune complain in

his

his sleep, of the Jewell being taken away: and in good earnest to threaten, that she would inasch away himself, and also chose things, which he had given. The Emperour being affrighted in the dream, most early in the morning, those being sent before, who should make ready the Divine thing, ran into Tusticulanum; and he found nothing besides warm embers on the Altar, and an old man clad in black beside it, holding Frankincensein a Glasse dish, and unmixt Wine in an earthen cup. Sactonim.

Domitian dreamed that Minerva departed out of the holy place, denying that the could defend him further, because the had been disarmed by Jupiter. The same man dreamed, that a Countrey-man came to him with a Sword, and Minerva, who was placed in his Chamber, to have cast away her weapons, and the same to go down out of a Chariot, which was drawn with black Hories, into a great gaping of the Earth. He was presently sain by his layers in wait. Xiphiline, in his life.

A Nibony Caracalla, Emperour, a little before that he was thrust thorow by Marsial, Tribune of the Souldiers, and prepared a setting forward out of Antioch, his sather Several stood by him with a Sword in his sleep; and saith, Even as thou hast slain thy brother Getas, so will I kill thee. Anthony therefore awaking our of sleep, never doubted the end of his cruelty, and life to be at hand when as before also the Diviners had forecold the like things. Dion. Nycem.

Ionysim of Syracusa, as yet containing himself within a privare habit, a certain woman Hymeraa, of no obscure stock; while the took reft, in her opinion climbed up to Heaven, and there the feats of all the gods being viewed, the takes notice of a mighty man, of a yellow colour, a freckled face, bound with Iron chains, covered underneath with the Throne and feet of Jupiter. And the young man being asked what Captain, the favour of beholding heaven had used, who he was? She heard that he was a curfed destiny unto Sicily and Italy, and that being loosed from bonds he was to be a destruction unto many Cities. The which dream the the day after by speech divulged. And then, after that fortune, an enamy to the liberty of the Syracufans, and hatefull to the lives of guiltleffe ones, cast Dienyfing, being freed from his heavenly custody, as it were a certain Thunderbolt, into idlenesse and reft, affoon as Hymerea beheld him entring the walls among a diffolure rout, for the honouring and beholding of him, the galled out, this is he whom the had feen in her fleep. That thing being known, made the Tyrant carefull to take the woman ont of the way. Val. book 1. chap. 7.

42.

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he fleet of the low ill one

- : . and in good ranch Then Cicero followed Julim Cafar into the Capitoll, and told him, the last night Jupiter was feen by hith, who with a Golder chair had let down a little boy of a wonderfull towardneffe from Heaven, unto the Gate of the Capitoll, unto whom he had afterwards given a whip in his hand ? Offavine being then beheld whom Cafar had brought into the Capitoll for paying a vows fake. he knew that to be him whom he had feen in his fleep; His eff. umphs and Son, being truly a scourge to the too much proud Nobi-Lty of Rome, made Cicero his dream certain. Fulgefus, book I chap. 5. & Xiphil. in Augustin. 925 Line 18 16 Lot place, denying that the could
- . Catulus, the Capitoll being dedicated, at the time of his 46. reft, he faw Jupiter to have chosen one our of many children clouded in Purple robes; to whom he had given the Roman enfigns, to be carried in his hand, and the night following, when deeping, he would drive away that very child out of Jupiters bosome, Jupiter faid, that he should not remove the child, because he kept him for the fafeguard of the Roman Commonwealth. On the morning following, he by chance lighting on Offavim, by his shape and garment knew, that that was he, whom he had feen at the time of fleep. Fulgofus, book 1. chap. 5. & Xiphilin.
- Leep thewed unto Vespasian the father, his own Royall office; Dand of his lons. For when he was as yet a private man in Athaia with Nero, he faw ittold him (at his reft) by an unknown person, that his happinesse shall begin when a tooth should be taken away from Nevo. Therefore being awakened, he on whom he first happened, was a Physician, who shewed him a tooth that he had pulled out of Nero. Therefore not much after the death of Nerotollowed, likewise of Galba, and after them the discords of Otho and Vitellus, yielded the first beginnings and strength to Vespasian for rule. Fulgofus, book 1. chap. 5. Moreover Nero himself faw (at reft) Jupiters Chariot to be fent into the house of Vefpasian: which words when they wanted interpreting, Josephus the lew faid they did betoken the Roman Empire to Vefpafian, Xiphiline in Vefpa-
- William being chosen Emperour by the Souldiers in France against is will, faid to fome of his more dear friends; On that night which had gone before the day of his being declared Emperour, a certain likenelle (was feen by him) of fome Genius or Paynim, which faid these words unto him in a chiding manner: Ere while (O Julian) Intrend at the porch of thy house, hiddenly much delighting to increase thy dignity, but as often as being repulsed, I have departed and (the opinion of many agreeing) neither now indeed am I received, I will go cast down and forrowfull; yet that I will keep in remembrance in my heart, that I will dwell no longer with thee. Cuspinian.

Neptune

52.

Is No Hippise the fon of riffram; while being a banished man he he ambiguously socks a few Kingly Authority at Marasho; a night-shape of his mother, with whom he seemed to copulate, as the time of rest, was brought before him. For which thing the interpreters answered him, that Authority Royalt was largely signified unto him; and he being put in mind thereof by his dream, and full of hopemor long after enjoyed the dominion of when, Hirodom; book 6, w (not only a paid of the continuous and many and a second of the continuous and when a second of the continuous and the contin

He Mother of Dionific of Syracufa; which the had conceived within in her womb, the comed to bring forth a Saryr; and an abterpletor of winders; bring confident with, the know with a certain if her than was to be the most famous and most mighty of the Grecian blonds Walerins; book we chop, you have you good which by a very your box ve come and control of the contro

Afriges Counties grandfather by the Mother fide, the birth of Criss I having respect through the Empire of all upper Afra; two dieans of his being fore-meffengers of it; endeavoured in value to flake off Mandanes his daughter, because he had seen in his sleep, her wine to thave overflowed all the Nations of Afra, not to a not be excelling man of the Mides, lest the glory of the Kingdom (noted be passed over into that simily, but by alligning her through fire for the possess of the perfans, and by dominanding fire for the better the better for the through the off-spring of Mandanes, the vine spring forth would have inchessed of far, until se would over shadow all parts of his disministrate but truly he was disappointed, by endeavouring through man's counfels, to hinder the happinesse of his Neprice, appointed unto him by the judgment of the heaven field. Valertan, book 1. chap. 7. Herodotus, book 1.

Counsel of the Oracle of Bandes concerning his fon Angulus; the night following he prefently france to feehis fon more tumpathen than the more tumpathen than the more tumpathen than the more tumpathen than the feehing the there, and Scepter, and the then the feehing the the fee

- 193. of of Hey report, That Crim, King of the Afgrians, dreamed the off related of Prince or Dake Hyptofreshis fons, with two wirds to ind overshadows with the ones Afra; with the other, Europe Thorefore afree his fon Cambyfes, Davin the eldesh fon of Hyptofres theying obtained the Kingdoms, subdued Europe and Afra; Heroto the abook I. Of Jufin. Whatman good venous dreaded to signed.
  - ded the Ciry with a favour ? Bur according to the bigneffe of a fa-Arbeidates the fonne of Ariobarzanes was a companion Althridates the sonne of Artiobarranes was a companion 54. Anthonys in deverence, a man evill neither in deed, por in the opinion of others. Am unlucky suspicion happenedito Antigones concerning him by reason of a vainvdream. Fody (at his reft) it had seemed to him, to have set a wide field with branthe of gold; from thence first grew golden corn, A dild af 50. ser, he, whenhe had resurned thither, found nothing but fruble and when he was very greatly grieved, he heard the voyer of a certain one, who faid, Mithridates, the golden corn being moved down went away into the Euxine Sea, mile being much crowbled, opened that fight to his for being first brought to an oath of filence: and char thing allo, that he determined by any means to kill Mis thridates. Demetrius (this thing being known) was gricvous for rowfull, and when as he being a youth, according to his manner, being at leiture, had come to him, not daring for the tye of the SI. path, to ware him by words, drew him apare by degrees from triends; and when they were alone, his Spear being aumed upfide down, he wrom he beholding him, filee Mithridates and he the matter being understood, fled away by night into Cappadocia, But destiny proved the foolish Dream of Antigonus to be true, by and by for Mithridates possessed a large and good Country, and was 52. the author of the Kingdom of Pentus which the Romans under
  - Mandanes his daughter, becaule he had feen in his fleep, her urine to stem after guidenthe Mandand Mandand Matter See her state of the stem of the state of the s

About the eighth King, everthrew. Plusarch, in Demorranted eid lo

Ctavius, when he led an Army thorow Thracia, and had asked counsel of the Oracle of Bacchus concerning his son Augustus; the night following he presently seemed to see his son more sumpty than in a mortal shape, with a thunder-bolt and Scepter, and

the

60.

57.

the spoyls of Jupiter the most excellent great, and a chariot covered over with a shiping crown of Bay, twelve horses of an exceeding whiteness drawing it. Q. Catulus, after the dedication of the Capitol, for two nights together dreamed; in the first, The most excellent great Jupiter, many boyes in robes of purple playing together about the Al ar, separated one, and to have laid into his bofom the finge of the Common-wealth which he carried in his hand; and in the night following, to have observed, that he, the same shild being in the lap or bosome of Jupiter Capitolinus, when he had commanded to be withdrawn, was forbidden by the warning of the god, as though he should be brought up for the safeguard of the Common-wealth. And the next day beholding Augustus meering him, not without admiration, he faid, he was most like to the Lad of, whom he had dreamed. Some unfold the first dream of Catulus otherwise, as though Jupiter, many boyes together cloathed in purple robes requiring a defender from him, had thewn one among them, unto whom they should bring back all their defires, and had brought his kiss untouched with his fingers, unto his mouth. Marcus Cicero having followed C. Julius Cafar into the Capitol, he by chance rold the dream of the foregoing night unto his familiar friends: a boy of a free countenance, let down from heaven by a golden chain, to have flood at the doors of the Capitol, and Jupiter to have delivered unto him a whip. And then suddenly Augustin being feen, whom as yet unknown to most, his Uncle Cafar had brought to facrifice, he affirmed him to be he, whose likenesse at the time of fleep was presented before him. Suetonius.

It is agreed amongst all, That Vespasian the Emperour was so for sure alwayes of the off-spring of him and his, that after daily conspiracies against him, he dared to assirm to the Senate, Either his sons were to succeed him, or none. It is said also, that he saw a certain ballance (atrest) placed in the middle part of the Porch of the Palatine house, with an equal beam, when as in the one scale, Claudius and Nero stood; in the other he and his sons. Neither did the thing deceive, when as both commanded so many years, and with the like space of time. They say, Nero, in his sleep, was in his last dayes put in mind, that he should bring forth the Chariot to the most excellent great Jupiter out of the Vestry, into the house of Vespasian, and into the Circle.

Drian, the day before he was ordained Emperour, law at Antioch of Syria, in his sleep, a fire to fall from Heaven on the left part to his neck or throat, straightway to creep on the right; with which fire, he seemed to himself to be neither fore alraid, nor hurt. Dion of Nicaa, & Xiphiline in Adrian.

loofeth from thefe parts, when it was late in the night, and he

was carried with a properties wind, on a fullous, the Heaven feem-

60.

Alexa.det

Lexander, while he affaulteth the City of Twe for 7 moneths. 59. with Bullwarks, Engines, and two hundred our-gallies on the Sea fide, faw Hercules, at his reft, Aretching out his hand to him from the wall, and inviting him. Apollo feemed to fay to many of the Tyrians in the dreams, that they should paffe over unto Alexander, for neither should those things which should be done in the City be effected by them. But they as traytors of the wickedpels found our, bound the Image of Apollo with chains, and fastned him to the foot of a pillar with nails, calling him a favourer of Alexander. Another shape was set before Alexander in the night. A Saryre was offered to him. The which when he endeavoured quickly to take, it withdrew it felf; at length, after many intreaties and runnings about of his, it came into his hand. The diviner, the name being divided afunder, not abfurdly answered, Sa-Turos. Tyre shall be thine, because [Sa] with the Greeks, fignifieth thine. They shew a spring, at which next after sleep, he saw the Satyre. Plutarch, Alexander.

Umenes, when he thought Neoptolemus and Crater to move against Chim, and provided to move by night; by and by being overcharged with fleep, a wonderful Vision was offered to him. He feemed to fee two Alexanders at a battle joyned between themfelves, and both to lead all the wings : hence, to the one came Minerva; to the other Ceres, for help. A sharp conflict being begun, that being scattered for whom Minerua stood, Ceres, ears of corn being divided afunder, weaved a crown for the Conquerour. This being feen, he conjectured it was the second to .77 him, who for a very good field, and at that time having a famous ear of Corn in the knop of a Role, did fight. For it was full of fown feed, and peafe yielded a bright flew, the fields having long grass in great plenty. He was now more raised up; after that he understood Menerva and Alexander to be a fign of battle to the enemies. He therefore gave also Ceres and Alexander a fign to his Souldiers, that they should redeem their head and weapons with the Crown made of ears of Corn. A barrel being joyned, he flew Neoptolemus and Crater. Plutarch. in Eumenes.

> Imoleon, chief Commander of the Corinthians, a Navy being prepared for help of the Sicilians, against Dionysius the Tyrant, and all things being delivered or supplyed, which an Army had need of, the Priests of Proferpina seemed to see Ceres and Proferpina to go far from home, adorning themselves, and with Timoleon, saying, They were to fayl into Sicily. Wherefore they provided an holy Galley with oars of Corinth, named Drabus. He had feven Corinthian (hips, The Leucadians afforded the tenth, when he loofeth from these parts; when it was late in the night, and he was carried with a prosperous wind, on a sudden, the Heaven seem-

ed to him to be cleft, and a plentiful and clear flame to have been powred forth upon the ship. From thence a Torch listed up, that was proper to the mysticall or hidden things, and accompanying and holding the same course, what part of Italy the Governours most especially desired, it was brought into that. The Prophets affirmed this shew to agree with the Dreams of the Priests, and that the goddesses were at hand in this voyage, and to shine before them with this shining brightnesse. For Sicily was holy to Proserpina, for there they sable the was allured, and that this Island was given her for a nuptial gift. And truly after this manner was the Navy confirmed. Plutarch, in Timoleon.

A Sthe Dream of Hannibal, Captain of the Carthaginians, was detestable to the Roman bloud; so, of a certain foretelling whose not onely wakings, but also very sleep was ominous unto the Roman Empire. For he drew forth an Image agreeeble to his purpose, and desires; and he thought a young man more noble than in a mortal shape, to be fent unto him from Jupiter. By whose warning, at first, his eyes following his steps into no part, fraightway a ready will of keeping an humane wit being feared; looking behind him, he perceiveth a Serpent of a huge greatnesse, with a stirred force, treading every thing what loever he had met with under feet: and after him, showres breaking forth with a great noyfe of heaven, and the light rolled up within very obscure darkness. And then being aftonished, he asked, What that Monfter was, what it might betoken? This is a Captain; thou feeft (faith he) the desolation of Italy; therefore be filent, and leave other things unto filent destinies. Valer. Max, in book, I, chap. 7.

A Mandatus is a servant from Mardonius unto the Oracle of Amphiaraus, to enquire about those things which they should execute. But he thought, in his sleep, a servant of the god was standing by him, at first indeed to drive him back by word, as if the god had been absent: but straightway, as lesse obeying, to thrust him also with his hand. Last of all, to him stubbornly abiding, to have dashed a great stone in his head. Tauta is we darious as purious as mandatus. That is, But these things were mis sounds of things to come. For Mardonius was overcome at Platea in a great battel, and being smirten with a stone, was slain. Calius, book 19. chap. 15. out of Plutarch.

Erxes, the son of Darius, King of the Persians, was about to bring war on the Greeks; Artabanus son of Hystaspes, the Uncle of Xerxes, exceedingly withstood it. Xerxes although fretting, yet he had purposed to obey Artabanus. But the destinies urging him, he had the same dream twice. He saw a man in a noble likenesse, chiding him, because he deserred to bring War on Greece. The thing being talked of with Artabanus, he constrained Artabanus cloathed with the King's garments, to take a steep in the King's Throne.

62.

63.

Throne. The same resemblance was also presented before the eyes of Artabanus: Therefore he incensed Xerxes unto the Warr of Greece, with no less diligence than before he had withstood: indeed the evil fate of Xerxes to urging it, that the most proud King might pay the punishments of his rashness and pride. The same Xerxes seemed to himself to be crowned with an Olive-grass, with the boughs of which Olive the whole Earth was overwhelmed, and presently the Crown, tyed sast about his head, vanished: This dream was more samous and sure than the former. Xerxes had astrighted the world with Warlike preparation, and new seemed to triumph over Greece, Athens being taken, when as he was by the diligence of Themistocles broken, he was forced by a shamefull slight to shift for his life, Herodotus, book 7.

- 65. He Spartans, Callicratidas being Captain, were to fight at Arginusa in a Sea-battell with the Athenians, the diviners on both files diffwading them. For the head of a facrificed beaft lying on the shore, dispersed the Lacedemonians, being drawn through the rage of a wave; the Soothfayers shewed, all these things betokened that the Pretor of the Navy was to perish in that combat. Which thing being heard, they fay Callicratidas answered, he should withdraw nothing from the Spartane worthinesse, if by fighting he foould fall. But unto Thrasibulus the Athenian, who being then Pretor, led the Navy, and to whom that day, the top of Royall Authority had come by lot, by night this dream appeared. It feemed to him, together with fix other Prators, to act the Tragedy of Euripides, whose title is inscribed, [Phanisas] in the common Theatre. But it feemed his adversaries acting the Tragedy, whose name is [Supplices], the Cadmean Victory to have happened to them, and all to have perished, by imitating the Captains, who had pirched their Tents for the affaulting of Thebes. These things being heard, a Prophet being called to interpret, they so expounded it, that seven Captains were to fall in that battell, But the holy things otherwise openly promising Victory, he bade the Captains, that it may be shewed unto their companions alone concerning every ones death, but that they divulge a Victory (betokened by those very holy things) throughout the whole Army. A battell being joyned, Callicratidas, some Ships of the Enemies being first overcharged, dyed; the conquest remained in the power of the Athenians, 25. Ships being lott, 77. of the Enemies funk. fought on both fides, with little leffe then four hundred Ships, and that battel is mentioned to be the greatest of all, which indeed Greeks with Greeks ever fought. Diodore, in Book 13.
- 66. Unto Pyrrhu King of the Epirots besieging Sparta, such a dream was offered. All Lacedemon being stricken with a Thunderbolt, seemed to him thereby to be set on fire, and he thereupon to leap for joy. He being stirred up with gladnesse, commands his Captains, that they set the Souldiers in order, and expoundeth the dream

dream to his friends; as if he was to vanquish the City. Unto which thing when as others wonderfully agreed, the fight pleased not Ly-fimachin. He saith, he seared, least as the places that were blasted with Thunderbolt, remain inaccessible, so the god signified to Pyrthin, that he was not to enter the City. When as Pyrthin answered this man, Those were meet delusions, and full of uncertainty, but that every man holding weapons in his hands, ought to bring into his remembrance.

Optimum id augurium, pro Pyrrho exponere vitame

Of Divination that's the chief, For Pyrrhus to adventure life.

In the first of the morning he sets upon the City. But the Latedemonians not sluggishly and beyond their strength, defending themselves, he was constrained to loose the siege. Plutarch. in Pyrrhus.

N. Pompey, having followed King Mithridates unto Euphrates, fell by night. At which time it is blazed by report, that Mithridates faw a refemblance in his fleep, which foreshewed him things to come. It feemed to him to fail in the Pontick Sea, with a prosperous wind, and now to foresee Bosphorm, and courteously to speak to those that were carried together with him, as who rejoyceth in his fure and undoubted fafery: but fuddenly he was found for faken by all, and roffed in a small broken piece of a Ship. friends standing by, stirred him up, being busied with those troubles and Images, shewing that Pompey was at hand. A fight therefore (instead of a bulwark) being begun, he was overcome. more then ten thousand were slain, and the Camps were taken; Mitbridates himself with a draught of eight hundred Horsemen with him brake through the Romans. By and by the rest sliding away, he is left alone with three, among whom was the Harlot Hipficratia, who had alway been of a manly boldnesse: Wherefore the King called her Hispicratia. But then the being cloathed with a man's Perfian garment, and carried on a Horfe, neither feemed the to be weary in body from the redioulnesse of the flight, neither the Kings body and horse being taken care of, was he tired untill they came unto the Towre or Castle Inor, where the Kings Money and Treasures were heaped up. Thence Mithridates took his pretious stones, which he distributed unto those that affembled unto him out of the flight. Moreover he gave a deadly poylon to a certain friend of his to be carried with him, left any one should come into the enemies hands. From thence he firives to go into Armenia to Tigranes . Which thing, when he forbade him, and had pronounced a hundred ralents on his head, the Springs of Euphrates being passed by, he bends his slight through Colchis. Plutarch in Pompey.

- Before the Pharfalian fight, it seemed to Cn. Pompey by night in his sleep, he entering into the Theatre, the people to applaud him; and that he adorned the Temple of Venus the Conqueresse with many spoils. This sight partly raised him up, partly made him; carefull, searing somewhat, least Grace and samousnesse should come from him unto Casars samily chanting on Venus, and some Panick sears awakened him out of sleep. In the fourth watch over Casars Camps, where all things were quier, a great light shined out. A slaming Torch kindled thereby, was brought into Pompey's Camps. Casar himself said he saw this, while he went about the Watches. The same Author, in the same place.
- burning Torch, which burned Afia and Europe. She not long after brought forth Paris, by whose unchast loves, the country of Trop being destroyed, their forces being wasted, Greece was confumed by a long war, and undone. Sabellicus, book 1. ch. 1. Volatteran, book 18. Anthropol.
- Ambyses King of Persians, saw Smerdes (in his sleep) sitting in the Kings Throne, to touch the Heaven with his Crown. He for that thing, searing less his Brother Smerdes should possesse the kingdome; sent Prexaspes to kill him. Neither yet could be avoid even this by his brother-killing Murther; whereby Smerdes the Magitian, who seigned himself to be the true Smerdes Son of Cyrus, should the lesse invade the Kingdome. Cambyses going up to horse, being wounded in the Thigh with a Sword, died. Herodotus, Book 3.
- Arius had moved out of Sufa against Alexander, being sup-71. ported with a multitude of Armies (for he had fix hundred theuland Souldiers under his Enfigns) trusting to a certain dream, the which (the Magitians flattering him) had interpreted more than according to the likenefle of truth. The troop of the Macedomians seemed to shine together with a great brightnesse of fire. But Alexander to wait on him in the habit wherewith he had been cloathed, when he was [ Ascandes ] that is, a Messenger, or [ Ascantes ] that is Chamberlain to the King: And when he had entred into the Temple of Belus, to have been withdrawn from before his eyes, By these things (in my opinion) God foreshewed that the Macedonians were to carry on honourable and famous matters, and Alexander to obtain Asia; as Darius had enjoyed it, being of a Messenger or Chamberlain, made King, but in a short time to lay down his life with his glory. Plutarch, in Alexander. Curtius hath delivered, that the King imagined the Camps to shine with a great brightnesse, Sabellieus, Book 4. Ennead. 4.

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Hey report; Domitian to have dreamed that a bunch sprang out from him behinds Golden neck; and to have had ut for certain, that a more blessed and joyfull condition of the Commonwealth was foreshewn to be after him. As indeed it so fell out in a short time, through the abstinence and moderation of following Princes. Sucton.

72

73:

Zeline, furnamed Mank, a bloudy and most cruel Tyrant, at his rest saw the fortune of his sons, that night in which he first came together with his wife, who was by name Adela, a Tufcian, of the flock of the ancient Earls of Montaion. For he feemed to himself to see a little hill, in which a Roman Town was (in the Patavine field) placed (the which he commanded, and was thence called Romanss or a Roman) fo so be carried up and exalted, that is touched heaven with its top, and the same a little after, to be melted as Snow, and fo tobe let down, that it could no more fland up. The chances of his fons brought this effect: For the elder Son, and he Exeline by name, possessed the rule of Verona, Pataviums Vincentia, Feltrium, and Cividal, and Marchia. But the younger, Alberick, entred on the Kingdom of Tarvifium, and other places. But afterwards, fortune changing, in the two hundred fifty and fixth year, above the thousandth of falvation, when as the Pope and the Guelphians together, had moved war against Exeline his son, he loft Patavium, with the whole land. But when he trufted that he should possesse the City of Mediclum by crast, and for that thing had passed over the River Abdua, being besieged by his enemies, overcome in battell, a wound being received, being taken nigh to Soneinum, in that very same place he died, and was buried. His brother Alberick being strucken with fear by this chance, when as he distrusted that he could keep Tarvisium, he betook himself into the Castle of Saint Zeno. Where, in the year of Salvation, 1200. being betrayed by his own Souldiers, he came into the power of his enemies. There having beheld fix fons to be killed before him, and his wife Margaret with two young maids to be burnt, he himfelf being cut through all his limbs by piece-meal, he faw (as his father had in his dreams) his Roman flock, or nation, to be ended. Fulgofus, book 1 thep. 5. 2000 11

74:

He Mother of Phalaris saw Mercury (whose Image holding a gobler in his hand, she worshipped at her own house, among the shapes of gods) in her dreams to sprinkle bloud on the ground our of that goblet, and being dashed on the pavement, to bubble back, until by little and little it overslowed all the house up to the top. That which was seen in one, the bloudy cruelty of her son made true in many houses. Fontions Herachem is the Author of this Vision, a learned man, as saith Tully, and Schollet of Plato, Petraytha.

- Milear Captain of the Carthaginians, befieging Syracufa, Tec) 75. med to hear in his fleep, that the next day after he should Sup within the walls of the befieged City. By that thing being rurned to a hope of Conquest, he being chearfull, ser the Army in order in the morning to beliege the City. Unto him confidering and attempting such enterpriles, as often comes to paffe, a great uproar arose in the Camps, the Carthagenians and Sicilians disagreeing among themselves. The Townes-men laying hold of the occasion, come suddenly forth of the Gates, and their enemies being scattered, the Conquerours take their Captain, desiring to succour their ranks being disturbed, and therefore neglecting himself. And so being brought into the City, supping in fetters, he understood what a talfe expounder of the dream he had been. Valer. Max. Book I. chap. 7. and Cicero, Book 1, Of Divination. Artemidore writeth, a shew was presented to a certain one in his sleep, as that he should sup with Saturn; and it fo happened, that the day following, he was cast into Prison. Calin, Book 13. chap. 21. Of Book of Antiq.
- upiter commanded T, Latinus, a man of the common people; in 76. his fleep, that he thould tell the Confulls that he was not plealed with the neighbouring Circean playes, of the leaders of the dance, which thing, unlesse being heeded, it were fatisfied by the renewing of sports, no small danger of the City was to follow. He fearing least with some disprofit unto his Religion, he should extoll the highest command, kept silence. "And straightway his Son, being taken with the sudden force of a difease, died. He also at the time of fleep, being asked by the fame, whether he had fufficiently weighed the great punishment of his royall command neglected, continuing in his purpole, was recompensed with a weaknesse of his body. And then at length by the counsell of his friends, being brought in a horse-litter, unto the Consals Judgment-seat, and from thence to the Senate, the order of his whole chance being explained, with the great admiration of all, the frength of his members being recovered, he returned home on his feet. Valerim, in book 1. chap. 7. Cicero, in book 1. Of Divination. And Livy, book 2. Decad. 1.
- He Tartars, inhabit beyond the Mountain Belgia, the Sea lying between. Changius, or their first Emperour, law again a white horseman, who had forestold unto him the Empire, in this sleep, that it was the will of the immortal god. That in the Mountain Belgia being passed oversthey should go forward into the West, and subdue all Kingdoms. But as soon as they had come to the Mountain Belgias in that part which the Sea sloweth on the Mountain, that they should go down, and their faces being turned toward the East, they with nine bowings of the knee, worship the immortal

immortal God. Changim obeyed, and all his people being led out, he compelled them to continue all night in prayers. The morning being come, he saw the Sea to have went back from the Mountain, nine feet, and on that side he led his whole Army on dry ground therow the waste wildernesses into Asia. Haithon the Armenian in his book of the Tartars.

Annibal, Captain of the Carthaginians, had decreed to carry away a golden pillar, being found in the Temple of June Lui cina. But being nor fure, whether it was of found gold, or whether it was gilded with gold nigh the superficies, by solemnizing an aft fembly, he tryed it, and being made fure, that it was all of golde he was confirmed in his purpose of snarching it away; unto whom the shape of Juno seemed to be present, while he dreamed; she admonished him, that he should abstain from coverous and facrile gious enterprizes; threatening, if he proceeded, that the would deprive him of one eye wherewith he should fee the ground, or the Sun; with which fleep, the Captain otherwife cruell 4 and who feared no god, there was no Religion, as was written of him; yet it is delivered, being moved, he daring to move nothing out of the place of that very gold, which had fallen out of a hole while he tryed it, he took care to have a warlike Engine made, and to be placed on the top of the pillar. Petrarcha.

V Alens, Emperour, in his skep, saw a certain man, saying these words unto him;

Be gone with baste unto great Mimas: thee the grievous force of destiny, dreading thy self, shall from thy life divorce.

He being awakened out of fleep, asked the standers by, What place was called Mimas? And when at length, a certain one of the Grammatians or Oratours, who follow the Kings Court, had said, Mimas was a Mountain of Asia, of which Homer had made mention in his Ulyses: And to aiery Mimas. The Emperour laughing, answered, What necessity enforceth me of seeing this place, and seeking a lot? But when, fighting against the Alanians, the Emperour was burnt in a little cottage about Adranopolis of Thracias the Barbarians departing from thence, some Souldiers of Valens disligently searched out his dead carcass. In that cottage where he perished, was found an old grave of a certain ancient man, with this Inscription, Mimas a Governour of the Macedonians, was here laid. Therefore that dream of Valens was sulfilled. Cuspicaian.

That which was once fet before Julius Cafar in his sleep, before that he had moved into neather France, and brought offensive weapons on the City, when at his rest, it seemed to him, he ravish-

78.

ed his mother: By which dream, the expounders stirred him up unto a most large hope, having interpreted, That the rule of the world should be given him. The same dream they mention, was offered to Hippias, fon of Pififratus, with no unlike iffue, who being his succeeder in tyranny, used his Countrey more eruelly. For a night refemblance of his Mother, with whom he feemed to copulate, is faid to be fer before him at the time of fleep; for which thing the Interpreters answered, That rule was largely betokened unto him. And he being put in mind by his dream, and full of hope, not long after he enjoyed the dominion of Athens. For this is that Hippias, who having attempted a tyrannical power, not without cruel wickednesse, was more outragious and unbridled than his father, when as being a banished man, he had changed his foyl, he moved wicked arms against his Countrey. At last conspiring with Darius, being flain in the Marathonian fight, he yielded punishments to his Countrey and houshold gods. But another fon of the fame Pififtratus, Hipparch, who exceeded the cruelty of many Tyrants, when as he oppressed his Country and Citizens with a cruel Lordlinefle, a conspiracy being made against the life of the Tyrant, he was, by Armodius and Ariftogiton, most valiant young men, not without the fafety of all, flain; whose names being devoted to freedom, left at any time it should be lawfull to inflieute servants, the Athenians established with an open abhorrency. Alexander, book 3. chap. 26.

- Shears, King of Ethiopians, possessed the Kingdom of Egypt Sifty years, which being finished, the god, which is worshipped at Thebes, was seen to say unto him, His reign over the Egyptians should not be happy, nor of long continuance, unless, the Priests of Egypt being all slain, he should passe thorow the midst of their dead carcasses with his. This dream being often set before him, he called together all the Priests on every side, and what things he had received through the dream being told them: He would not, he saith, build a remaining destruction for any one in Egypt, but had rather abstain from the Kingdom of Egypt, being pure and free of all wickedness. Diodore the Sicilian, & Herodotus, book 3.
- Sethon, King of Egypt, Priest of Vulcan, when as he despised the Egyptians, he made use of a forreign Souldier, and stripped the Egyptians of their fields. For this wrong, it came to pass, that after Sennacherib King of Arabians and Asyrians had invaded Egypt with a great Army, the Egyptians would not help him. Then the chief Priest, void of counsel, betcok himself into the Garret or Chamber of his House, and there bewailed before the Image, how much he was in danger. Therefore while he was lamenting, sleep crept on him, and while he slept, the god seemed to stand by, exhorting him, that he was to suffer no hurtfull thing, if he went to meet the Army of the Arabians, for he would send him helpers.

The Priest trusting to these dreams, those that were willing of the Egyptians being taken, Merchants, or Factors, and handycrastsmen or labourers, he pitched his Tents in Pelasium; for, in this, is the Egyptian invaded. When he had come thisther, in the night, a great multitude of field-Mice suddenly arising, gnawed asunder both the quivers, howes, and also the rains of the bucklers in the Camps of their enemies; so that the next day, the enemies being naked of weapons, made slight, many being lost. And now in that Temple of Vulcan, the King stands in stone, holding a mouse in his hand, and by letters saying these words; who so locketh on me, let him be godly. Herodotus, book 2.

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## Of Miracles of Devils, or of divers deceits and mocks of evil Dæmons, to firengthen the Idolatry of the Gentiles.

- He power of Vesta warranted (the fire being gone out) a woman Schollar of the Virgin Emilia, to be take from all blame, who worshipping, when she had laid a Cyprus garment (the which she had a very good one) on the hearth, the fire suddenly shone out. Valerius, book 1. chap. 1.
- They say, \*Eneas to have placed houshold-gods brought from Troy, at Lavinium; thence being brought over to Alba, by his fon Ascanius, the which he had built, to have returned again to the ancient Chappel: and because that might be thought to be done by man's hand, being brought back again to Alba, to have signified his will by another passage. Valer. Max. book 1. chap. 8.
- Worshipped Is for her Miracles: for this goddess healed the diseases of those that were not well in health, in their sleep; and they who did obey her councel, were cured beyond thought. Also those that were weak in their sight, or in other part of the body, humbly intreating the vertue of the goddess, were restored unto their former health. Diodore Siculus, book 1. chap. 2. of Ancient Things.
- 1 N the Temple of Esculapins among the Epidaurians, they who came to pray to the god, they sleep; and in their sleep, do learn the reason of recovering health. And then they put squares in the Temple, containing the names of those that were cured, and the manner of curing. Paulanian, in his Corinthian affairs. There was the same custome among the Romans, even to the Times of the Antonines, that which we may understand from a Marble Table of Rome sound in the Temple of Esculapius in the Island Tiberia, and by the Mapheans kept even to this day, in which these words are read, rendred out of Greek in the Latine speech, as witnesseth fer. Mercurial, a most Learned Physician, in his first book of exercise. In these dayes the Oracle told Caius, a certain blind man, that he should come to the holy Altar, and should bend his knees; he should come from the right part to the lest, and should place

his

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his five fingers upon the Altar, and should life up his hand, and put it upon his own eyes, and he faw well, the people being preient, and giving thanks because great miracles were done under our Emperour Astonine, The god answered by the Oracle unto Julian vomitting up bloud, being despaired of by all men, that he should come, and should take from the Altar Pine-kernells, and should eat them together with honey for three dayes; and he was well, and, being alive, openly gave thanks in the presence of the people; the god gave an Oracle unto Valerim Aper a blind Souldier, that he should come, and take the bloud of a white Cock, mingling honey with it, and should make a washing water, and should use it three dayes upon his eyes, and he saw and came, and openly gave thanks to God. Lucim being troubled with a pain of the fide, and despaired of by all men, the god gave an Oracle, He should come, and take after from the Altar, and should mingle it together with a pretious Pearl, and should lay it upon his side, and he was in health, and openly gave thanks to God: and the people gave thanks together with him,

Aiffides a Rhetorician of Smyrna, when as an Earthquake was at hand, was commanded by Afculapius to go a little before, unto the antient house, and on the top of the little hill Atys to perform holy things, and to build Altars; the which when he had scarce finished, the Earthquake arising, so shook indeed all the Countrey lying between, that it less no house to resort unto, but it came not to Atys, nor touched any thing beyond it. Stobaus, in 3. speech.

The Veians being vanquished and plundered by Camillus, it seemed meet, to carry away the Ensign that was in Junoes Tower unto Rome, as he had vowed. Artificers being called together unto that thing, Camillus performed holy things, and having prayed the goddesse, that she would embrace the endeavour of the Romans, and being willing, that she go with her favours unto the gods inhabiting Rome: they say, the Ensign spake with a low voice, the was willing, and to agree by nodding. Livy delivereth, that while he prayed, Canoillus to have handled the goddesse, and invited her, thereupon some of the standers by, to have answered, the was willing, and to agree and sollow willingly. Plutarch, in Camillus.

A Tyre, suddenly a Whale of incredible bignesse, swam to it and one part of his body being besided on the bulwark, he stood there a long time, with the great affightment of all beholders. He again swam out, at last into the Sea. Hence a very great Religion or superstition possessed both, thinking that to betoken, Neptune would be a helper to the Mucedonians, his mind being inclined even unto that which they desired. One told that such a

kind of fight appeared to him in the City, as though Ap. llo had faid, The City of Tyre should be forfaken by them. Tuat thing when the common people thought it was feigned by that man in favour of Alexander, and now tome young ones would stone him. he being withdrawn by the Magistrates out of the midst of them, fled into the Temple of Hercules, and fo by the fafeguard of the god whom he had implored, he was freed from punishment at hand. Put the Tyrians in nothing more. They werfl ipped him with much fuperfliction, who linked Apollo's Statue and Image with golden chains, and fo by that means they supposed him to be fo fettered, that he could no more depart from their City; but for all that, their City was taken, and Alexander took off the golden chains and fetters from Apollo, with which the Tyrians had linked him, and commanded, that he should be called Philalexander; and so he finished that magnificent facrifice unto Hercules. Diodorus, lib. 17.

- Phillippides the Athenian, being fent Embassadour and Legare to Lacedemonia, about the invasion and breaking in of the Perfians into Greece, returning home again much reprehended the delayes and stay of the Lacedemonians, who would not bring out their Army before the full Moon, and meeting Pan, or the god Pan, in the Parthian Grove, who promised that he would ayd the Athenians in the fight at Marathon, which was to be a while after. And so from this sprung the honours that the Athenians vouchsafed to the god, or gods messenger, Pausanias, lib. 1.
  - TN the Mithridatick Warr, when Mithridates befieged and hovered over Cyzicum with the wings of his Army, the gods feemed to favour the Cyzenians, and to approve of their fortitude, and to excite it by some perspicuous and transparent signs and tokens at fundry times, as well as at Proferpina's feast then instant. When they wanted a black Ox to facrifice, they brought one made of breadcorn artificially made in paste, to the Altar; but the holy or confecrated Cow which was at feeding, afterwards to be facrificed to that Goddess, was at pasture over Sea with the rest of the flock of the Cyzenians; in that same day leaving the rest of the flock and herd, swam over alone to the Town, and willingly offered it felf to be facrificed; moreover, their goddels appeared in a dream unto Ariflagoras the publick School-mafter; Truly, faith fhe, here I am, and I drive and force the African Fidler or Musician into the Trumpeter of Pontus; do thou therefore command thy Citizens to be of good chear. The Cyzenians marvelled much at this speech ; and as foon as it was break of day, and that the bright Luciferian Star. Phæbui's harbinger, did periwigg the horizon with his filver'd locks, the Sea began to boyl, as though a huge wind had agitated and stirr'd it, the quaverings, machines, and engines of the King's wall, and the famous (yea supererogating works) of the Thesadian Nicomedes, with their great poile and crack did prophesie and foretell

foretell what would come to pass; afterwards a very stormy South-wind did rise, which in a semi-moments space did so passive and shoulder-shake a woodden Tower of the heighth of a hundred cubits, and other machinaments and fortifications, that it develod their sky-towring tops with the ground. But some relate it thus; That Interva was seen in Visions to very many, to whom the appeared in their dreams, sweat trickling down her, and shewed part of her embroidered garment or veil which was rent, and that she said, She was even now come from ayding the Cyzenians. But Mithridates being almost samished, (although not in Hungaria) gave over the siege, and returned into Bythinia, Lucullus sollowing him. Plutarchus.

when they plumed their feet, and flew into the Trophonian den, it was told them in a Dream, That Bacchan was to be their helper; they fell upon the Thracians being drunk, (having Bacchus with them also) they redeemed one another, and built a Temple to Bacchus their redeemer; as Heraclaus Ponticus writes.

IT is reported, That Cleomenus, King of the Spartans, after the Argians were vanquished, sacrificing in Juno's Temple, a flame of fire streamed out of the breasts of the Image; which was an evident sign that Argos was not to be conquered by assault; for if the slame had issued out of the head of the image, it would have intimated, That he should win and take the City from the Tower; but when the lightning sprung out of her breasts, then all was done that the gods would have done. Herodotm, lib. 6.

IN a black forrowful conflict and battel at Pharfalia, in which Pompey was overcome by Cafar, which was foreshewed and written by great and wonderful signs and wonders, in Elide, there was an image of Victory which stood in Minerva's Temple, which had its back to the gate, and in that same day that the battel was sought, of its own accord it turned towards the door. At Antiothus in Syria, and in a Town by the red-Sea called Ptolemais, twice in that very same day there was such a noise heard about that City, as though there were a great mutiny and murmuting of Souldiers about the walls, and there was the noise of a Drum heard in Pergamus's Temple. Valerius, lib. 1. cap. 6.

Hen Attila, the King of the Hunni, made an attempt about the intrenching upon the borders of the Roman Empire, the images of their gods was not onely feen in the night, but also in the day time to command every one to pray for himself, and that crimson and bloody drops came from Heaven, and two headed monstrous Infants were born, and many of their consecrated houses and Temples were struck with lightning, and a voice was oft heard,

10.

II.

13.

Cave tibi Italia, O Italy, take heed to thy felf. Bonfinia, lib. 3. De-

- A Little before the destruction and demolishment of Troy, the fire in Minerva's Temple did spare, to burn the facrifices that were laid upon the Altars; the common people being much troubled at this thing, flocked together to Apollo's Temple to the Altar there, and laying the parts of the intrails upon it, and fire being put to that, on a suddain all things began to be disturbed, fell to the ground; by which Spechacle all the people being enter'd in, much asraid and dismayed, incontinently there came an Eagle with a huge noise, and snatched away apart of the intrails, and carried them to the Grecian ships. Dist. lib. 5.
- 15. Efar Augustiss in one part of the Capitol, crected a Temple to thundring Jove, which he had vowed in the Cambrick War, and did frequent this dedicated place daily, and he thought he saw in his Dream, Jupiter complain, that he had taken away his worshippers; and that he answered, that there was the Thunderer set for his Porter; And by and by, he decked and encompassed the top of the dedicated place with little bells, which then in a manner did hang and were pendant upon the gates and doors.
- Duaras Annalium, tom. 3. relates, That under Anastasium the Manichaan Emperour, a Magitian, a most wicked man, that hauset up a brazen Image to the Goddels Fortune, in the shape of a Countrey woman, whose feet being brais, stood in a ship which was of the same mertal, in the City of Constantinople; which aforesaid ship was either eaten away by hungry time, or broken by fome other fecret means, fo that fome fragments were taken away And for this cause, ladened ships could not arrive any from it. more at Byzantium; but whenfoever they approached near to it, they were driven back again by the violence of the winds, and unless they had brought their bagg and baggage in long Vessels or Ships rowed with Oars, perhaps the people might have been famished; which thing continuing for a good while, at last the Magiftrates took care of the business, and the cause of this dysaster, they enquired of a Magirian, a notable diviner, and fo, that the broken pieces and fragments of that brazen Ship being diligently fought up, and gimmer'd and fet in their proper places, then the Sea or Harbour was filled with voyage, navigation, and little ships; but as foon as they knew certainly the obstacle, at the last, the fragments were diflocated; and what foever thips were to arrive there, by the strength of the winds, were cast and driven back; and the thing being discovered, the Ship was renewed and made up again with great care and pains;

Here were in a Tower in Athens Olive-trees, dedicated to Pallas, which were called Moria Halirhotius the fon of Neptune, did attempt to cut them down with an Axe, because, preason of their making and production, he was overcome by Minerva and as he was a hewing of them, struck himself by the axe and by that wound he perished. Caliw, lib. 12. cap. 20.

Come fay that Esculapius was not born of the Nymph Coronis but

17.

Dof an Egg of a little Crow, because the Greek word xuporle fignifieth both a little Crow, and also a Nymph so called, as Luctan in his Dialogue, de falso vate affirms. It is reported of the Antient Priests, who included and pur a very little Serpent into a wind-Egg of a Crow, and studiously anointed it with wax, and hid it in a certain myery, and by and by an Altar was erected in that place, and he called the people together to a Sermon, or Oration, and when he had declared openly before them all, that he was about to shew himself to be a god. After the Oration was ended using some unknown uncouth words, he invocated and called upon Apollo and Asculapius, that they would be propitious and fortunate, and draw near to that City. Afterwards dipping a water-pot into a deep place, to fetch up some water, he brought up the water, together with that Egg, which he broke, a great company being by, and finding in it a young Serpent, he brought them all into a wonderfull admiration, but afterwards shewing a Serpent of a great bignesse in a gloomy place, a few dayes being spent, mo-

ving it selfartificially, he said that it was so appointed, that he should declare that the god Æsculapius was the son of Apollo. And afterwards Serpents were committed to his tutorage and care, and

his badge or arms was a staff linked about with a Serpent.

tit Dercilus Natalis Comes Mythol, lib. 4. cap. 11.

18.

N the year 474. after the building of Rome, there was one Atronim Maximu, that led through the Circle or Theatre, his servant that was fore beaten, tyed and chained to a Gibbet before the concertation of the spectators, for this cause Jupiter was angry and commanded one Annius that he should tell the Senate of this, and that he was not pleased with a fast so full of cruelty; and he fmothering this, his fon dyed fuddenly, and for unveiling and declaring Jupiters counsell, the second time, was cured of a great weaknesse that rainted and debilitated him; so at last by the counfell and perswafion of his friends, he was carried in his couch to the Senate, and when he had scarce finished his declaration he recovered his health, and went out of the Court on his feer, therefore the Senate did confult, and also by the Mavian Law that those Circean dayes were to be added to pacify Jupiter, and therefore was called Lustraius, not from the Gibber as some conceive from the Greek words and re saves, but from the redintegration and renewing and making up of the breach, as Varro thinks, quia in-

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LI

(taurare

20.

Staurare, he faith, is inftar novare. Macrobius, lib. 1. Saturnal. cap. II.

- He Argonautes report that going out of Siges, they were toffed and numbled with a cruel Tempest, and allmost all of them in such a great danger despairing, they by their prayers called up. on Orphem, together with the Samothracian Deities, that they would deliver them from this eminent danger. When the Mynie were in the belly of all the danger, expecting no good iffue, unlesse they were brought forth of it, a two fold light of Castor and Pollux thined about their heads (as it is faid) and not long after the Sea began to be more calme, and for this cause the Divinity of these two young men was esteemed very highly of; and those subitaneous Castorean fires that blazed in the Sea, were called Gemini, and they glittered like as they were the pictures and effigies of Joves twyforked lightning which sometimes did sit upon the point of the hairs of the Souldiers, that were in their night-watches, at other times upon the fore-Mass of Ships, and wandred up and down other parts of the Ship, and with an audible found were wont to go about. But they were a bad fign and a fad omen, when they came folitary and alone, as fignifying the drowning of Ships; but when they two came together, they were a happy fign: No fign in the Zodiack more fortunate then Gemini, and were fore-shewers of a happy voyage: but it is said that by the same argument they are believed to fly and depart when Helen comes, which is a threatning and ominous fymptome; this thing in that place was reputed a miracle, and therefore Caffor and Pollux were religiously worshipped by the Mariners, and so the people being arrived fafely at their port, for their fafe deliverance did folemnize their rites, and Ceremonics unto the Samothracian gods. Sabel. lib. 5. Ennead. I.
- Arem Tullim relates in his first book of Tusculane Questions, 21. that Trophonim and Agamedes, building a Temple unto Apollo and worshipping that god, did require a reward of their labour nothing that was certain, but that which should be best for Man. Unto whom Apollo about three dayes after did fhew that he would give them that which they defired, who affoon as he began to thine (for by Apollo is meant the Sun) they were found both dead in the morning.
  - Y Refuthe King of the Lydians being orecome by Cyru, and put upon a Funeral pile, that he might be burned, with a loud voice called thrice upon Solon; and Grus, understanding the cause of it, commanded the fire to be extinguished, but a little while after when the fire prevailed much against him, and waxed very fervent, he invocated and called upon Apollo, that if ever there were a gratefull facrifice or offering to be given by him, that he would free him from the present evill; on a sudden therefore

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black pirchy Clouds orespread as it were with a black velly the fair and screne face of the Heavens, and bucketted down whole cataracts of liquid showers, and so put out and quenched the fire. Herodotsu, lib. Ito had balledla M. ballod no.

TErxes bringing a great Navy against the Greeks at the end and Aextremity of the Magnefian Land, the Athenians are reported to have called upon the North-wind, they received of an Oracle which they had, that they should invoke and call upon his for in law, to help them, for Boreas had Orythuis Attica the daughter of Erechtheus the King. Therefore whilft they laid fiege in Chalcide they invocated Boreas and Orythuia, that they would help them, and destroy the Ships of the Barbarous, even as they had done before about Athon; and Boreas performing the same, they went thence, and extructed to him a Grove near the River Iligin. But in that Shipwrack, they that speak of the sewest, say not sewer then forty thips were cast away and funk of Xerxes Navy; and an innumerable company of men loft, and a great treasure of Money spent, befides divers ladened or Merchandizing Ships, and Barks, and Fiftierboats., Herodotas, lib. 7. 1 11. 11 3Ecil 12 and demogned her felt hality, and clott

N a Vulcanium hillock hard by Agrigentum, there are certain green logs and pieces of wood, which being put upon the Altar, if their prayers be just and righteons, of their own accord they will kindle and catch fire, but if their requelts be unjuft and unreasonable, there will be no sign of combutation or burning. Fulg. lib. 1. cap. 6. offer stall . Daniel y in mot saw stale

miracie, that her acculet being very narrowly length after, never Romulus in the Sabines War which was transacted about the Capitoll, and the Pallace, and high Tower, when he could in no wife flay the shamefull flight of his Souldiers in that skirmish he did vow to dedicate a Temple unto Jupiter Stator, the Stayer, if he would take away that aguish fear from the people that were about to Hy, and would but flay the Romans against their enemies the Sabranes; and that they that flayed behind, should be the Vi-Aprs: scarce had he faid his prayers, ere he obtained his request for the wings of the Army being repaired, the barrel did not onely hang in Equilibrio, but the Sabines were repelled (who a while before exulted for their Victory) even unto Cartius's Lake, and was beat back with great detriment and flaughter. Sabellicus, lib. 2. cap. 5. ex Plutarchi Romulo. of a crow ac against the fit

Y Hat shall I say of Numa Pompilius ? (who succeeded Romalus V being called into the Kingdome out of the Sabine Courts) how prevalent was his prayer, and how daring and bold which was ready to allure Jupiter out of heaven. A thing (of which there is sufficient witnesse) not onely believed, but attempted of others likewise. Tullus Hostilius, who after him was possessed of the Kingdome, who did not undergo nor perform the facted rites wife23.

ly when his whole house was fer on fire, and burned by lightning. Sabel, lib. 2. cap. Ko bonestano Das , eneventionino

- villus Hostilius when he had Marshalled and ordered his army to march tovvards the River of Tibris and Anienis, and in the Fidenates and Vejentions; and knowing theimbecilling and want of ftrength of the Albanes against their enemies, he vowed to factifice twelve Samians to Mars, and to quickly became the Victor or overcomer of the Army, who now was to accounted by right of Victo. ry, and also was grown by hope and firength unequally match't to his enemies, Ibidem,
- Greater counterfeiting and Apeing of picty (but yet who should 28. reckon the worthipping of Heathen gods and spirits piety ?) may be feen in Tucie; and appeared most eminently in a Vestall there. Whether the confidence of the woman in this Cafe, or the obedience of the evil spirits is greater, is a great doubt; being commanded to plead her own cause, and to windicate and clear her felf from her afpersion, which was put upon her by her accoler, and the Vestall was defired that if the had all her time carried and demeaned her felf chaftly, and piously in her Ceremonies, that the should hold and fix her felf with her anchors feet, upon the Rock of confidence, so the made her requests to ber gods, and go ing to a bank of a River, having many accompanying her, that they might know the event and exit of the businesse, the brought a fieve full of the Water of the River to the High Prieft (before whom her cause was formerly pleaded. There is also added to this miracle, that her accuser being very narrowly fought after, never oll, and the Pallace, and i
  - Here was a like miracle manifested about Claudius, that was the worshipper or Idolizer of the same Ceremony, and when her too too logie life had contracted fome calumny, who did endeavour to wash off the blos, and to dispell that cloud that encurrained her glory, and to blow away that furne of opinion that was in the minds of most men, did attempt to remedy this malady by fome fuch apparent rechimony which would require more admiration of the fucreeding Ages to wonder at it, then feith to believe it : this Vestall (Virgin shall I call her?) first humbly praying, and tying her belt, quickly removed a Ship which carried Juno, sticking in the Tiberine fands, and drew it against the stream, which a great deal of the Roman strength and force (though viet armis) after very many encounters could not fir nor remove. Sabellieus, Lib. 2. ties ins prayer, and how daring and bold . 2. . 40 warre ly to allow Jopier othersen. A thing (a waichtere

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A prim the Emperour, Lucius Commodus being adopted, and hoping for the Empire, commanded Severianm, and Fuscil his Nephew (which teemed to take the surrender of the Empire grievously) to be slain, much suspecting and envying them; one of them being sour score and ten years old, the other but eighteen. But Severianus before he was to be strangled, called for some sire, and, burning incense; he said, Vas, & Dei, restor se nibil mali commissible: i.e. Be ye my mitnesses, Oye gods, that I have some no evill to Adrian, I miss onely this mischief, that when he shall desire to dye, he shall not be able. And thus one of them yielded to the fates. After wateds Adrian, in a great sicknesse, often desired death in vain, and often strived to be his own executioner (by reason of his wicked heyre); his Epistle which intimates this is extant, for he writes thus; How miserable athing is it to desire death, and not to dye. Dion Casians, in vita Adriani.

30.

Hen the Athenians were infected with the Plague, they had an Ocacle from Pythia, that the City was to be purged by facrifice; they fent Niceas the Son of Niceratus, to a thip, who called Epimenedes out of Creet. He proceeding after this fort, Olymp. 27. did purge the City thus: they took theep that had black and white fleeces, and brought them into Arcopagus, and from thence permitted them to go whither they lifted, and appointed feverall to accompany them, and that wherefoever they thould lye down, they thould facrifice feverall of them to peculiar gods. And so the pestilence was quench't, hence was it that Alters were oft found in the Athenian Villages without any name. Which by chance was to the unknown God, upon which occafion, Saint Paul began to Preach Christ to the Athenians. Lacertius.

31.

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He Persians being of ecome and beat back to Plates a City in Boens. Apollo answered the Gresians (confulting about a facritice) that they should rear up an Altar to Jupiter the Liberatour and freer, but before they had folemnized the ceremonies, they appointed that all fire should be extinguished through the whole Region which was polluted by the Barbarians, and that they should kindle all their fires out of that pure fire on the common hearth at Delphos. Therefore by and by the Magistrates of the Greesant going all about, commanded all them that used any fire to exsinguish is. Euchidas of the Plateensians, pronfiled that as fwiftly as that could be done, that he would bring fire from the goddeffe, and so he went to Delphos, and so purging his body by sacrifice, and washing it with water, being Crowned with Laurell, took fire from the Altar, and running backwards, went towards Placeas, and before the fetting of the Sun, returned, and in that vety same day measured and travelled a thousand paces, so the Citizens were faved, unto whom he delivered the fire, but he quickly fainted

fainted, and a while after died : the Plataenfians did bury him in the Temple dedicated to Diana at Euclia, and did superscribe this Tetrameter Verse.

Euchidas Delphos cucurrit, et die reverfin uno eft.

Euchidas unto Delphos one day run, Return'd again ereth' fetting of the Sun, Plutarchus, in Ariffide.

Flour louge and sent

- It is reported that Hercules the son of Alemena, offering sacrifice to Jupiter in Olympia, when he could not drive away the slies, it is said that the Elis called the driver away of them another, and did do sacrifice to him, and when the sacrifice was offered, on a sudden all the slies slew beyond the River Alphens. Therefore was it reserved and kept by the Eleans to drive away slies from Olympia, and the same ceremony was used. Pausanias, lib. 5.
- Aurelian the Emperour, when he came against the Marcomannians unto Mediolanum a Town in Italy, he writ to the Senate that they should look into the Sphillaan books, what rites were necessary to crave the help of their gods. Which when the Senate had done so, and had it revealed by a divine revelation more then by any humane strength or counsels, the Barbarians durst not go beyond their prefixed limits, affrighted by such terrible sights and Wonders, and so a clear path was laid open for Aurelians Victory. But he, least that he might not seem ungratefull not to acknowledge his help from Heaven besides the great rewards of this Victory, and Thanks-giving being given through the whole City of Rame, he gave sitteen Millions of the weight of Gold, and a great treasure of Pearls, for a remembrance thereof, Fulgosu, lib. 1. cap. 1.
  - 15. He Persians commanding Asia when they had spoiled and ranfack't all the Holy places and Temples of the Greeks excepting the Temple of Semidea R bea which was in Casiamus Cherronesus,
    neither fortified with Walls nor Watches, and lest it unviolated,
    the plundering Robbers pilling and poling all places, and this was
    that place which was onely lest unwalled, and that might of
    all other been taken without danger, they report the cause to
    be this; the universall beneficence towards all men, for the did
    teach and instruct the fick in Dreams, the cure of their diseases, and did recover very many that were desperately
    sick. Furthermore, those Women that were in Travell, she
    delivered them from the perill of Child-birth. Diodorus, lib. 5.
    cap. 17.

Without

VI Ithout Crotonis anciently there was a Temple dedicated to Juno Licinia and was very first and hallowed with many Religious ceremonies, and where was a Grove that was hedged about with high Firre-Trees; in the Center and middle there-of there was a feeding place, a graffe-plot where all kind of Cattle was fed, which was facrificed to the goddesse, and had no keeper, the slocks overnight would stear themselves of their own accord to their Stables, being no wayes lyable either to the injury of men or beasts, there was a great wonder and miracle related of an Altar there which was in the day time, never was there any ashes blown away by the violence of the Winds. Sabelliem, lib. 3. Ennead. 5.

36

A Great barrennesse comming upon the grounds of Pelagus, they devoted the spring to their gods, being able to perform their vowes, they neglected to perform it, therefore being exagitated and vexed with a grievous pestilence, and enquiring of their Oracle, the cause of that evill, the Oracle answered, 871 70
Xirris or icharlo in artiform a mozarros that having whatsoever they would, they have not given that which they promised, therefore to pacify the Deity, they were to pay the tenths. Dionys. Halicar. lib. 1.

Euseb. lib. 4. praparat. Evangelica.

37.

Hey report that in Italy the Rock of the Posidoniacorians there was such a miracle used: for there was a hunter in that Countrey which is called Andragathia; he was wont to dedicate the heads and sect of those things, which he had killed to Diana, and affix them to the Trees, and when he had taken a great Boar in contempt of the goddesse, he said, he would onely ofter the head of it to her, and tying it to a certain Tree, one day when he turned a little out of the way, to shroud himself from the heat of the Sun being then Noon-tide, he slept under that tree, under which he had tyed the head of it, and fell assep; then did the garter dissolve and untye of it self, and the head of the Boar sell upon his head so that he dyed. Diodorus, lib. 4. cap. 3.

58.

Eneus the King of Calydonia, there being agreat plenty of all Kind of grain in Oetolia, and when he had facrificed to other gods, onely Diana excepted, the goddesse being angry, sent a Calydonian Boor of a great bignesse, to destroy the neighbouring Region thereabout: and Meleager to stay this, being in full strength, taking many conforts with her, killed the Boar, and so by the consent of all, she obtained the reward of the slain beast, that was, the skin of the Boor. And when in a hunting time he was with Atalanta, the daughter of Schanei, being much enamoured of her did concede and grant to her that skin, which was his reward for killing that wild beast. Which being done, and Theses sons being Hunters together with him, taking it very ill to prefer a stranger Woman

Woman before them, and disapproving Meleagrus's fact, they by their traps and ambushes, took the skin from Atalanta, when the should return into Arcadia; then Meleager, as well agitated by love, as exagitated and excited by ignominy, at first he admonished those robbers that they should restore the reward of Vertue which was given to that Woman by him, but they, contemning his words, he flew them all, for they were the Brethren of Altheas but the being much grieved for their flaughter, execrated and curfed Meleager, and beg'd of the immortal gods, who had heard her prayers, that they would put an end to the life of her Son, some fay that in Meleagers birth, the destinies appeared to Alibea in a dream by night, and faid, then should the life of her Son Meleager be expired, when that wood (which was a quenched charcolled firebrand) was burned out: the child being born, Althea thinking that by faving that Wood, the should also fave the life of her Child, the diligently referved and kept it. Afterwards being grievoully tormented, and vexed by the death of her Brethren, the burned the fireband, and then the cause of her sons death came to light, and repenting her of the fact, the hanged her felf. Diodorm, lib. 4. cap. 2.

- C Tymphalus a River in Arcadia, maketh a great Lake or Gulph, Dand percollating, and being filtred through the Veins of the Earth, infinuates it self at length into the Argolick field, and there its name is changed; for Stymphalus 'tis called Erafinus in the dayes of Paufanius: this miracle happened, when a folemn rite was very curlorily performed by the Arcadians to the Stymphalian Diana; and in the first place the rites, for their countrey being Presermitted, incontinently the Grove fell upon that cavern, under which the River Stymphalus did drain and sweat through the Earth's pores, therefore the mouth of the passage (by reason of the interveining rubbish) being dam'd up, and the water making a reflux and flowing retrogradely, the water did spread and expand it self over. all the adjacent fields no leffe then 400. paces, and made a great pool or Gulph. And so by chance it happened that a hunter chating his Harr, when the had fluck her felf in the dirt of the fen, being chafed with grief of mind, fwam through the water, and he had not left off the pursuit after her, ere a great chasma or Gulph both swallowed up him and the wild beast together (they report) that by and by the standing water finding the channel of the River, and following it, so that the whole Lake was drunk and dryed up in one day, the ceremony being more preparedly and magnificently made to Diana. Paufanias in Arcadicis.
- AI. Charles, was torn in pieces by his Mares, which used to draw his Charlot. Servius, lib. 3. Georg.

Hand instituted many hallowed rites to be consecrated in it, and if the inhabitants should be wanting at the accustomed ceremonies they quickly began to be made dumb, but when again they should obey, they were to be restored to their former soundnesse. Alexandra b Alexandro lib. 2. cap. 14.

42

Tanippus Syracufanus because he had neglected to sacrifice unto Bacchus; the god, being angred and provoked, made him run into such drunkennesse, that meeting his daughter Cyane in the dark, although she resisted, he desioured her. But she snatching a ring from her father that did obstuprate her, delivered it to her Nurse, that it might be for a mark and sign of him that violated her. But afterwards when a grievous pestilence did invade and come upon the City, for such a hainous perpetrated wickednesse, there was an Oracle given out by Pythias, that the Authour of that impiety should be sacrificed to the freeing and liberating-gods. Therefore Cyane being conscious of these things, slew her sather, haling him to the Altar by the hair of the head, that the gods might be pacified. Dosithem, lib. 3. rerum Sicularum: et Plutarchm, cap. 39.

43

TN Phocis at the Tithorean Temple of Isis, for Religion, the holiest of all them that ever the Grecians confecrated to the Egyptian goddeffe, for neither is there any inward accesse into it by any, but to those whom Isis in dreams seems to call to her, beloved after the rest: to this Tithorean Isis are two Fairs yearly celebrated in the Spring and in Autumn, the Merchants or Factors build them up Shops and Stalls of Reeds, and of any other matter that they can light on. At the last on the third day they that come to Merchandize there, buy flaves, but in the afternoons apply their minds to their devotions. They facrifice sumptuous Oxen, and Harts, but Geese and Meleagrides, birds, more parcimoniously, &c. Sometimes they fay, a man is prophane when the pile begins to be burned, that through curiofity and felf-confidence dare go into it. And to him if there shall seem all places filled full of Hobgoblins, and fuch domesticall homely spirits, notwithstanding if he turn back to Tithorea, and relate all that which he hath feen, he quickly dieth. Pausanias in Phocicis.

44:

T is found by experience that they who violate the Religion of the Cabirorians, the Thebanes cannot escape condign punishment for their unexpiable wickednesse; for when the Naupassi a prophane Generation of men, durst usurp those things that were confectated by the Thebanes, not long after they paid for their fraudulent impiety. Also those Persians of Xerxes Army, when Mardanius was their Captain, having their fixed station or standing Capp in Baotia, one part of which not doubting to enter into the Temple Mim

of the Cabirorians, whether drawn thither by the desire of a great prey, or out of the contempt of the Deity, all of them were strucken with madnesse; part of them cast themselves into the Sea, part of them precipitated themselves from high rocks; and when Alexander in a battell had or ecome the Thebanes, and did destroy and depopulate the City and fields with fire and Sword, those of the Macedonians that broke into the sacred Temple of the Cabirorians all of them either by lightnings or by fire sent from Heaven, were slain; Such was the Religion of that Temple from the beginning. Pausanias in Baoticis.

- Entheus the King of the Thebanes when he had grieved Liber 46. his father, and reviled bim with many contumelious terms and other things, he did very infolently, but at last that he might pry into those hidden sacrifices of Women, went to Cytheron, and climbed into a Tree, and from thence he faw all, which when the mad Priestesses of Bacchus faw with a great violence, they tore him being alive, in pieces, and pull'd limb from limb. They fay, there was an Oracle given at Corinthus, that they should make inquisition for, and feek out that Tree, and the finders out thereof should be worshipped with divine honours, therefore by the Item or inkling given by that Oracle, there was two wooden pictures found of his Father, Liber, put in the repository of the Temple: be fides two mouthes which were anointed with red lead, they name the other Lyfius Bacchus, Paufanias in Corinthiacis; Euripides writing of the daughters of Bacchis Cadmus, and their fifters the Simeles which brought up Dionyfius, did mention one Pentheus, that each of them tugg'd away the parts of his body. Natales Comes Mythol. lib. 5. cap. 13.
- Hen the Potitians had obtained the rites of the confectated things of Bacchus, which was affigned for a gift to
  their nation by him, as an heritage, Appius Claudius the Cenfor being the Author of it, did transfer it to the fervilest basest office of
  their servants: therefore all that were above thirty years of age,
  Adulti, were slain and destroyed, and the name of the Potitians,
  divided into twelve Families, quickly was quite extinct. And
  Appius for his part was made blind. Valerius, lib. 1. cap. 2. Livius,
  lib. 2. Decad. 3.
- C. Terentius Varro overseer for the Temples, when he made Circes playes in the Temple of Jupiter, he put a boy of admirable ocauty, a player, to keep the watches. Which being done after many years it was as well expiated, as remembred: for a great while after, being made Consull, fighting at Cannus, he prospered soill, that he almost lost fifty thousand Romans that were slain. Valer. Max, lib. 1. cap. 2.

Nnibal and Himileo being two Carthagenian Captains, befieging Agrigentum, commanded their Souldiers that they should cast and throw down all the Sepulchres and Monuments, and so by that ruine draw and contract a great heap of rubbish and to bring it to the Wals; neither was the Army flow to execute this command, nor to bring this work to passe ; but whilest they were digging there, a great reverence of Religion and awe of the gods began to seize on some of the minds of the Army. For the Tomb and Sepulchre of There, a Monument of great labour and labour and Arr, shaken by lightning, trembled : which miracle being procured for some of their Priests, when they saw the multitude make haste to pull it down, laboured with all might and main, to stay and forbid it; and suddenly a pestilence invaded the Camp, which destroyed many, neither did it wrest a few into divers afflictions and calamities in which Annibal the Captain himfelf dyed. As also those that did watch by night, did think they faw spectrums and ghosts, and the shadows of them that were dead walking and wandring in shades. And Himileo gave over spoiling of the Monuments, and quickly performed his Rites to his gods, facrificed an Infant to Saturn, and drowned a whole company of Priefts to appeale Neptune. Diod. lib. 13.

Lus when he saw Minervaes Temple on fire, running in haste, took up Pallas's Image which sell from Heaven, and instantly he was struck blind. A while after the wrath of the Goddesse being appeaded, he recovered his sight again. Plutar. cap. 34. Paral.

Pegasim bearing the Images of Dionysius out of Elembera a City 11
Boetia into Athens, the Athenians did neglect their god, neither did they receive him (as the custome was) with pomp. Wherefore their god was angry, and insected the privy members of the men with a grievous disease. And enquiring of the Oracle by what means they might be freed from this punishment, had this answer, that they should receive their god with pomp and honour. And so from this they carried through the whole solemnities, pikes adorned with green leaves, as well publickly as privately. Natales Comes, lib. 5. cap. 13.

The Captains of the Japigans did take out the Images of the gods out of the Temples, who boassingly said it was hethat they should give place to those that are most potent. And because of that, they were smote with darts and fire from heaven. And there did appear Darts asar off, which were shot out of the Clouds. And all their children unto this day are shaven unto the skin, and wear long mourning Gowns, and are to all, more rare then good men. Athenam, lib. 12, cap. 7.

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- Hen the Eginete invaded the Epidaurians, and carried. 530 away the Olive-tree Images of Damia and Auxelias by reason of which the Epidaurians yearly were constrained to bear the rites to Eriahem at Athens (for by that law they had granted the Epidaurians power of their Olive-trees) the Epidaurians refuled to letgo their bargain; Therefore the Athemans fent a Care into Egina to fetch back the Statues, that they might bring the Ima. ges as though they had been made of their wood, therefore they endeavoured with might and main, and ropes cast about, to draw the Statues into their Ships. But as they drew them, the Images fell on their knees, and from that time they alwaies remained in that posture. Moreover, when there was a great Thunder and Earthquake, the Rowers were made mad, and wounded one ano. ther grievously, and slew all, save one that was the Messenger of this flaughter, who betook himself to Phalerus. Herodorm, Lia bro 5.
- A Reabarus a Persian, the son of Pharnax who had a comission from Mardonius, for the Circuit of so. miles, when he rushed into Neptunes Temple, and wickedly and irreligiously upon his Image, in the siege of the Ciry he was much troubled with the flux of the Sea, and being constrained to raise his siege, when he with his Army retreated into Pallenes, he lost a great part of it by the overslowing Tides of the Sea. Herodot. lib. 8.
  - Pub. Scipio Africana Minor, when he had granted leave to his Souldiers to take Carthage, a certain Souldier going into the Temple of Apollo, did attempt to bereave the Image of the Colden Vestment: for which thing Apollo being angry, caused that those facrilegious hands should be tound cut off, among those fragments of the Clothes and the skirts of the Trunk or body of the Image. Valer, Max. lib. 1, cap. 2.
  - The Grecians convented and met together in Aulis being to fail to Troy. Agamemon going a pretty way from the Army, seeing a she-Goat about Dianaes Grove (ignorant of Religion) which was in that place, smote it with a Dart, not long after Diana being angry, sent the Pestilence into his Army, a certain Religious Woman affirmed that Diana was vexed for the death of her she-Goat, in which she much delighted, and that she would have punishment of the Army for such a sacrilegious sact, and that she could not be appealed before he that was the Authour of this wickednesse, did sacrifice his eldest daughter, &c. Diana, lib. 1.

Pancrates Arcadicus, in inscriptis Marinis operibus, declares the fish Pompilus, called also Nauvillus, is not onely in esteem with Neptune, but with ail the gods in Samothrace. When the Golden kind of men as yet lived, Epopaus, of the Icarian Island, fishing together with his son, and seeing that he could catch no other fish but Pompills, he did not refrain from eating them, but he with his son did eat them all. But shortly after he suffered for his villany. For a Whale coming to the Ship, swallowed up Epopaus in the sight of his son. Moreover Pancrates doth relate, that the Pompilus is an enemy to the Dolphin, and that they let the Mechi go Scot-free when they have eaten a Pompill, for they become unprositable; and being troubled after they have eaten them, the water casteth them on the shore, where they are soon to common and Gnats. Athaneus, lib. 7. cap. 7.

Hey say that a certain man hid a piece of holy Money which he tible out of the Temple of April at Delphos, in that part of Parnasses, which is stadowed most with Woods and Trees. But a Wolf stolently killed him steeping, and afterwards every day, he did make the City resound with his howlings. When the men of Delphos began to think that it could not be done without some divine providence, following the beast, they found the Gold which was taken away by sacriledge, and for the memory of the thing, they dedicated a Brazen Wolf to Apollo. Pausanias, lib. 10.

Sambicus a certain man of Eleus (a City of Thrace) together with some other of his companions, threw down many Brazen Statues, and fold them. Afterwards attempting greater things, he spoiled the Temple of Diana their Guardian. For her Temple was in Elis (a City of Achaia) which they called the Temple of Aristarchus. But he being apprehended presently after, when he refused to betray his companions, he was torn with new devised torments, amongst which he lost his life. Plutarch. in problemat. Grac.

Thilomelus, who first possessed the Temple of Apollo at Phocis restrained his hand from the holy things, which necessity did permit him to take. But Onomarchus which succeeded him, spent
much of the Money in War. Phyallus the third, the brother of Onomarchus, took away a great number of the gifts which were consecrated in the Temple; to coyn Money, to pay his hired souldiers.
And truly having received 120. Golden bucklers dedicated by Casar King of the Lydians, which weighed two Talents, he cast them
assisted to make meney, and likewise three hundred and fixty Golden Cups, which weighed twenty pounds, and the Golden Images
of a Lion and a woman, so that all those things were valued at
thirry Talents of Gold, and all those things which were coyned

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of the Gold, according to the account of Silver, did amount to four thousand Talents. But all the Captains did spend the summe of above fix thousand Talents out of filver things, which were confecrated as well by Crafu, as others: that if the whole value of the Gold and filver were accounted, it would amount to more then 10000. Talents. But all these were heavily punished for their impiety and contempt of the Deity. For Philomelus fighting against the Baotians, the revengers of facriledge, being wounded in many places, was shut into a certain steep place, whence he could not easily get out (a punishment which sometimes was wont to be inflicted on Captives); he being afraid, cast himself headlong thence, and in the same manner, paying a due punishment to the Deity, he died. Diodorus, lib. 16. Onomarchus having his Army vanquished by Philip the son of Amyntas, swimming to the ships which were bound for the Athenian shore, died in the Sea. Phyallus was consumed with a perpetuall contagion. But Phaleem which after all them took away what loever was left of the gifts. lived long enough in fear, and divers great dangers, not that his fortune might be thereby better then the other companions of the wicked mischief, but that being tormented for a longer time, and made more known to many by his mifery, he might undergo a more famous and much mentioned calamity. Being toffed about with very much wandring, when he did refist Cidovia in Creet, he was stricken dead by thunder.

- the Marble tiles that were to mend the Temple of June at Lacinium, to the Temple of warlike fortune, which he made at Rome. For it is affirmed that after this deed he was not long in his wits, but also yielded up the Ghost, by very great grief of mind when he heard that one of his two sons (which were waging war in Illiricum) was dead, and the other dangerously sick. By whose fall the Senate being moved, took care that the Tyles should be carried backto Locrum (a City in the uttermost part of Italy which was named Magna Gracia.) Valerius, lib. 1, cap. 2. & Livius, Lib. 42.
- Men the Persians, under the conduct of Xerxes, came to the most famous Temple at Delphos with an intent to spoil it, great miraculous things were presented to their sight. The evill Damons (whose habitation without doubt the same was) never saw a greater prey of men offered to them, then with that Tempest, they could appoint the same new superstition to Xerxes, and the whole World which he took with him. Two Rocks being suddenly smote down from the top of Parnassus, tumbled down upon the enemies lying under, and broke in pieces many that resisted. Moreover lightning being cast down from the Heavens with Thunder, and the holy armes moved out of the inner part of the house of their own accord, and a braying heard in the next Temple of provident Mi-

nerva, did overthrow the Barbarians suddenly, so that they cast themselves headlong down from the steep places of the Mountains, as if they were driven with madnesse, upon whom the men of Delphos casting stones and Darts made a great slaughter. And by these various Phantasms, the Temple remained unviolated. Trogus saith, that the men of Delphos sound four thousand men, whose whole hands were consumed by lightning, and the filthy tempest, and at length they proclaimed openly, that by how much the greater the offense of the gods was than the offense of men, by so much; they ought to use more sudden and grievous punishment. Diodor. lib. 11.

Hen Theron King of the hither Spain, was driven with rage to abolish the Temple of Hercules, which is at the Gades, (two Isles at the further end of Spain beyond Granate) having furnished his army of Ships with necessaries, the men of the Isles of Gades came against them, being carried in swift Ships, and battel being given, it was weighed in an equal ballance as yet, but on a sudden the Kings Ships were put to slight, and therewith being daught with an unexpected fire; they burned. Very sew of the enemies which remained being taken, did declare, that Lions did appear to them standing on the Decks of the Ships of the Gades, and suddenly their Ships were burned with beams sent in, such as are painted on the head of the Sun. Macrob. lib. 1. cap. 20.

Hen the Scythians having gone out of their bounds, had spoyled the Temple of Venus Urania in Ascalona City of Palastine (for it was a very ancient Temple) the goddesse smore them and their Children with an effeminate disease, which they whom the Scythians call Enareas, can onely cure. Having enjoyed the Empire of Asia 28. years, at length being taken to a Banquer by Cyaxares King of the Medes, they were murdered, when they were merry in their Cups, as ir was agreed upon before. Herodotus, lib. 1.

A Lexander, the son of Phillip of Macedon, when he had overthrown Miletum the best senced City of Jonia, his pillaging Souldiers thronged into the Temple of Ceres. But Milesian Ceres revenging the sack, did cast slames of sire, which did strike the robbers blind. Valerius, lib. 1. cap. 2.

Hen Pyrrhus King of the Epirots returning out of Sicily, paffed by the people of Locrus, he spoiled the Temple of Proferpina notable for much Religion among the inhabitants of Locrus, saying in derision: Unseasonable devotion is superstition, and to gather Riches together without labour is wisedome. But the day after that he had committed that sacriledg, his Navy being tossed with an ugly tempest, all the Ships which had the holy Money, were driven to 63.

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the shore of Italy. With which misfortune being affrighted, he commanded that the Money (bould be fought out, and laid up again amongst the ancient treasures of the goddesse. Neither had he any good fortune afterwards. For being toffed with many mifchances, at length entring into Argos, he died miferably. Suidas ex Livius, lib. 9. fecundi belli Punici.

THen Himilto Prince of Carthage (having brought almost all Sicily under his subjection) besieged Syracufa, he spoiled all the Temples, but in the first place, the Temple of Ceres and Proferpina. And while he studied how to gird his Camp, and encompasse his Tents with a wall, he demolished all the Sepulchres almost at the next Work to build his Wall, amongst which he spoyled the Monuments of Gelon of Demareta and his Wife, anciently builded with wonderfull work. But in a fhort time after he suffered deserved punishment for his sacriledge and impiety fo arrogantly committed against the gods. For shortly his affairs went to wrack, all things being begun to be made worfe, and afterwards when courage increased by little and little in Diony. fians, and he was accustomed to weary them with often fallying out, and fight with light eruptions, they alwayes returned Conquerours at all skirmishes. Also vain tumults among the Souldiers and sudden terrours were often stirred up in the silence of Midnight throughout the Camp, by which they did run to Arms in vain, the cause of it no man knowing, and their Tents being turned upside down with earthquakes, afterwards they perceived their enemies to break out of a bulwark upon them. A pestilence invaded the Camp of the befiegers in the Moor with a burning hear, which confumed the number of 150000. Dionyfim making use of that occasion, set fire on his Navy, and drove them to such extremity, that he compelled the Tyrant to buy a fafe return for him and the Carthagenians with a reward of three hundred Talents, having left and betrayed his companions. Being returned into his Countrey, he did lead a life exposed to the reproach of all, and was so miscrable, that he went about the Temples of the City in a very thin Coat, declaring his impiety, and exhibiting his punishment to the Deity, having confessed his wickednesse against the Gods. Lastly despairing, he killed himself willfully, leaving a great fear to the Citizens of violating Religion. Diodorus, lib. 14.

68. Then Delos was heretofore the chief Emporium of all Greece and that onely fenced with Religion, it defended all the inhabitants from the injuries of all others. But Menophanies a certain Commander of the Armies of Mithridates, who being driven by the command of the King, or his own infolence, arose against the Island, and invaded it with his Navy, having neither the defence of Walls, nor Arms. Where all things being beaten down, taken away, and pillaged, at length he laid the very City eeven

with

with the ground. In that destruction he cast the Image of Apollo (proudly being taken from its seat) into the Sea: That, being brought by the raging of the Sea to the bounds of the Bantians at Laconia, named the place Epidelium. But neither Menophantes, nor Metheridates himself did escape the wrath of the god. For not long after the calamity of Delos, when he was carried into the Sea, the Merchants which had escaped his hand, slew Menophantes. But the god compelled Mubridates to lose his courage, having lost his Kingdome already, and being driven to and fro by the Romans, he could rest no where. There are some which say that he begged, as a great favour, from one of the Mercenary Barbarians, to be killed. Pausanias, in Laconicis.

When the Grecians had dragged out by force, and killed those who came to pray in the Temple of Neptune, in the City of Helires, a great and sudden Earthquake did not onely overturn the very walls, but also defaced the very foundation of the City, that there was not so much as any tokens less, whereby it might be known to suture ages. And they record that another such destruction happened. Helires was incompassed with a deluge of the Sea in the winter season, and the very Grove of Neptune was so overwhelmed with that inundation, that the tops of the highest Trees could hardly be discovered: which comming to passe, the whole City with its inhabitants was suddenly destroyed as well by the most violent motion of the Earth, as the most abundant over-running rage of the Sea. In the fourth year of the Olympiad, 191, Pausanias, in Achaicis.

Hen the Lacedemonians were intraged against the Inhabitants of Ilota, which worshipped at the Temple of Neptune Asphalius (that is) the safe, as Suidas saith, (which is at Teneros); Sparta was shaken as well with vehement as frequent impulsions of the Earth, that not one house escaped ruine, except sour houses amongst all the rest which escaped unruined. Pausanias, in Achaicis: et Elianus, Libro 6. variae Historia.

Hen Cytharoedes did dispute in contending for the honour of Juno at Sybarum, for that was the cause that provoked the Sybaritans to that contentious disputation, and when they had mutually gone to arms, Cytharoedes sted with his Stole to the Altar of Juno: but they forbore not to lay violent hands upon him in that place, but a little after they saw bloud sprinkled about the Temple, as if it had issued out of a continually-slowing Fountain. But when the Sabaritans had sent to ask counsell at the Oracle of Delphos, they received this answer:

60.

70.

Stand off, my Sacred Tables come not near;

whose hands are drench't in bloud, should suffice fear.

which fresh distilling, thee forbids to venter,

Into the threshold of my Temple t'enter.

Good fates to them can never be foresold,

who to stain Junoes Temple dare be bold.

The Muses harmlesse servant thou hast slain,

The god's revenge for which, thou must sustain.

Who perpetrates hase willfull fasts, may know,

He's sure to suffer heavy Judgments blow,

Inexorable toth' unjust immortalls prove,

Descended though by hirth from mighty Jove:

Who on their necks, and childrens childrens dear,

Justly will heaped vengeance send to bear,

Neither was revenge delayed. For when they waged Warre with the inhabitants of Crotonia, they were overcome by them, and their City was overthrown. Fliant, libro 1. de var. Histor.

- TN the Mountain Halefau, near Mantinea, was the Temple of Warlike Neptune, built by Traphonius and Agamedes, with Oaken boards, forbidding entrance notby the opposition of any bolr, but onely with a small Wollen rope drawn before it, which had a secret force to drive men away. Never any one entered into this Temple, besides Epytus King of Arcadia, who having lost his Son as soon as he entered into the Temple, he was smitten blind by the sudden force of the Sca-water, boyling out of holy souncains, and not long after died. When the Emperour Adriaus did build it up again, he did ser overseers amongst the workmen, lest any one thould look into the antient Altar, or suffer any rubbel to be carried from it to any other place. Pausanias, in Arcadicis.
- 73. IN the Mountain Lycam of Arcadia was the Altar of Jupiter Lycam, whither no man could come. If any one entred despising the Religion of the place, it was certainly requisite that he must dye within the space of that year. It is a wonderfull thing also that (as they say) as well men as beasts, which by chance come into the circuit of this place, have no shadow of their bodies. And truly a Hunter cannot follow wild beasts that sly thinker, but standing at the entrance, he cannot perceive any shadow that they have. It is certain that the men of Syena a City of Ethiopia, do shew no shad ows from their bodies at that time of the year, when Cancer is in Conjunction with the Sun. But in this Lycam it doth happen in any part of the year. Pausanias, in Arcadicis.

They report that in Cerynea a City of Achaia, was the Temple of the Eumenides, dedicated by Orestes. They believed that it any one entred in hither to see it, polluted either with slaughter, or any incest, or kind of impiety, he being troubled in mind, would presently be cruelly terrified. Wherefore the entrance of the Temple was forbidden to all that strived otherwise. Pausanias, in Accadicia.

74.

Hen Erischthon a certain The Salonian had cut down the Grove of Ceres, the sent to him perpetuall hunger, and caused that he should never be satisfied with mear. He had a daughter named Mestra, very well skilled in Witch-crast, whom he often sold, being turned into divers forms of living Creatures, which running away a little after, would return to her father having taken her former shape, and so she helped her fathers hunger according to her ability. Lastly, he was driven to so great hunger, that he eat his own sless. Natales Comes, Mythol, libro 5. cap. 14.

75.

THen Cambifes King of the Persians, came to the Theban Egyp-VV tians, he fent fifty thousand to destroy the Ammonians, and commanded that they should burn the Oracle of Jupiter Ammon. Therefore when they had gone feven dayes on their journey along the fands, and dined between the City Oasis and the Ammonians; a strong South-wind overwhelmed the whole Army with heaps of Sand carried along. He being gone against the Macrobian Ethiopians with the rest of the Army, when having scarce finished the fifth part of his journey, wanting Victuals, he returned to Memphis. Where when the Egyptians did make Holy-day for the Apparition of Ofiris; (in the shape of a Bull) he supposed that they had done it for his difgrace, as if they had reproached him for his misfortune; he killed the Priests and Egyptians playing, he wounded the Bull of Ofiris, by which wound afterwards he pined away. A little after he killed his brother Smerdes, and his Sisters, suffering punishments worthy of his wickednesse. Herodotus, Libro 21.

76.

The Persians burned the Anastorian Temple of Ceres in Eleusis. Afterwards, when they were conquered at Platea
(a City of Beotia) by the Gracians, with a very great slaughter. Not one of the Persians was seen to enter the Temple of Ceres, which was there, nor lying about the Temple, as if the goddesse did drive away those, who had destroyed her Temple.
Herodotus, Libro 9.

Suidas doth rehearse, that there was one Anagyrasion a quick spirited man, (so named from the place Anagyras in Attick) who, because an old man, his neighbour, cut down his Grove, thus revenged himself. The Concubine of the old man, cast a raging love upon his, who when she could in no wise penetrate the breast of the young man with the sense of her love, she voluntarily accused him before his father, that he did not cease to appeach him of Whoredome. His father being perswaded by the Woman, did throw his son headlong from the top of the house, and killed him. Afterwards repenting his deed, he hanged himself. Lassly, the woman cast her self into a Well. He doth write the Author of this thing, Hieronymus in opere de Tranadiarum Scriptoribus. Hence arose that Proverb;

Anagyrum commoves. Erasmus:

The Sculapius grieving that a great part of a Grove, which was dedicated to him at Coos was cut down by Turulius one of the officers of Antonius, to make his Ships, but in that wicked service the parties of Antonius being overcome, Turulius was condemued to dy by the command of Casar, who brought him to the place which he had violated, and caused, that being slain there, by the Casarean Souldiers, he might suffer for the same destruction and overthrow of the Trees; (whereby the force of that Deity was made known) and that he might obtain freedome to those that were yet standing from the like injury. Afterwards the god encreafed his worship, which was had alwaies in very great esteem among the Inhabitants. Valerius, libro 1, capite 2. Lastantius, libro 2, de Origine erroris, capite 8.

80. Ollux Onoma Stici libro 5. writeth that amongst the Athenians, Aprildeoflas, that is to fay, Virgins of Diana, were wont to be conferrated or initiated before they were marriageable, there was a Law decreed at Athens, that no maid should be given in marriage to a man में मां बेश्रीविवस की किया, that is to fay, unleffe the had performed these facred rites to Diana, which they used to solemnize in the Moneth of January. Libanus in his Oration which he made in praise of Diana, sheweth that the Virgins psed to put on a garment which they named Crocota, being of the colour of Saffron, and that they were not to exceed the age of ten years, nor under five, Diana was thought to be pleased with them, who for the like occasion, feemed to conceive some anger. They report that there was sometimes in Athensa Bear which was made fo tame, that the was nothing at all offensive to any, but did freely feed here and there at her pleasure, wandring about, no one receiving any hurt therby. It happened that a young maid playing somewhat too sportively with the Bear, who inraged therewith, suddenly and violently fnatcheth her: which her brothers feeing, threw fiercely with Darts,

Darts, and killed her, for which cause the pestilence began to rage abroad about the Countrey thereabouts. The Oracles being confulted, the gods answered, that the sicknesse would not cease unlesse they compelled some Virgins with the ticknesse apply applicant, that is, for the destruction of the Bear, to kill some Virgins in the homour of Diana. Calius, lib. 26. cap. 19.

The Tanagrean Boetians had a Temple dedicated to Mercurius Creophorus for that Mercury did avert the Plague, when they carried about the Walls a Ram, for which cause he appointed that he who carried the Ram should be attended by Tanagrean pipes, or musick; he of the young men who was esteemed by all to excell the rest in beauty, in the seast day of Mercury, carrying a Lamb upon his shoulder, went round about the walls with it, which was a most present remedy against the Plague. Pausanias, in Boeticis.

IN the eighth year of the reign of Numa, the pestilence which raged all about Italy, wasted Rome also; The Citizens struck with sear, deliver a brazen target sent down from heaven by divine power; Hereupon they tell the King wondersull stories, that they received of Egeria at Camene, and that those arms were sent for the safety of the City, and that they were to be kept with an eleven more, which were to be made of like sigure amplitude and form, that no thief for his prosit might be able to invent the similitude being heavenly things, and that he ought to consecrate the sield at Camenes, and the Meadows lying about it, where they for the most part met with him; and that they should consecrate the Well which watered the field to the Vestall Virgins, the water whereof doth purge and water all penetrables. To these having given credit, they tell that the disease presently departed. Plutarch, in Numa.

Phalesus a private man builded the Temple of Asculapius at Naupastum from the soundation. On a certain time the God which was worshipped at Epidaurus, sent Anites a Noble woman, to him, when he was very sick, and almost blind, to make Verses, with signed Tables. The woman seemed to her self to receive them in a dteam. But the thing was proved by the event. For when she was awake, she held the sealed Tables in her hands. Therefore when she came to Naupastum, she bid Phalesus to look upon the letters having taken away the Seal. At first he thought that a blind man could not see the letters. But being in good hope that Assulapius had sent him something to cure him, unsealing the Tables, he looked upon the wax, and forthwith he perceived himself to be eased of the calamity of his sight. Pausanias, in Phocicis.

81.

82:

833

- C'Efostres the King of the Egyptians being dead, his fon (which Herodotus calleth Varro) receiving the Crown, and taking his Fathers name, he in no wife imitated the glory of his Father. But was afflicted with the same misfortune as his Father. For being blind, either by the common nature of his Father, or, as some fay, for his impiety against Nilus (into whose belly he threw a Dart) he was compelled to fly to the affiftance of the gods, and having made divers facrifices to appeale the Deityes, for a long time he After ten years he received an answer, that the god had no help. which was worshipped in Heliopolis, being appealed, he should look upon the face of a woman, which knew no man carnally befides herown Husband : fo beginning from his own Wife when he had many, he found none that was uncorrupted, besides the wife of a certain Gardiner, whom he took to Wife after he had received his fight, but he burned all the rest in a certain Village. Which place the Egyptians afterwards called, The holy Turf. But he giving thanks to the god of Heliopolis according to the Oracle received he erected two Obelisks of one stone, eight foot broad and an hundred high. Diodorus, lib. 1. cap. 4.
- Hen a certain woman said to Adrian the Emperour being very sick, that she was admonished in her sleep by the gods, to exhort him, not to kill himself, although he seemed to languish under a tedious disease, because in a short time he should receive his health. The same woman did put out her own eyes, because the health of the Prince did not answer in time according to her report. Lastly also, she was admonished to kisse the knees of Adrian, and wash her eyes with the water which was in the Temple, and having followed the advice of her dream, she presently received her sight. In like manner a certain man being come from Pannonia, which was blind from his birth, having touched Adrian, obtained his sight, and Adrian was restored to his former good health.
- 86. Mass King of the Egyptians, married a Wife, (which some would have to be the daughter of Battus, the fon of Archefilaus: others, of Critobulus, a very honourable man amongst his people) by name Ladices, with whom when he lay in bed, he could not perform his marriage duty, as when he made use of other women. When it was so along time, Amasis said to her, Thou, O Wife hast bewitched me, and therefore thou canst not escape by any policy, whereby thou mightest not perish by the worst death among When Ladices could not appeale Amalis by denying all women. it, the vowed (within her felf) to Venus, that if Amasis might copulate that night with her, she would fend an Image to her at Cyre-Her wish being granted, Amasis copulated with her, and asterwards as often as he lay with her, he performed his matrimoniall duty, and afterwards he loved her dearly. And Ladices perfor-

med

med her vow, having made a Statue, and sent it to Cyrena, which remained whole till the time of Herodotus, being placed without the Cyrenenfian City. Herodotus, lib. 2.

When Milo Epirota, had cast a spear at Laodamia the daughter of Pyrrhus, which sled to the Altar of Diana, as to a defence, the goddesse revenging her, he ran mad, whereby he died within the space of 12. dayes.

87.

Hen a certain sacrifice was performed to Jupiter Ascraus, a, herd of Goats belonging to Helicarnassus being brought to the Temple, stood, and the prayers being ended, one of them, (no body guiding it) went forward till he came to the Altar, which the Priest taking, sacrificed. Apollonius, de Hist. Mirab.

88

IN Baotia they think that Hercules doth shut and open the Temple of Ceris Micale sia every night. Moreover they put all the Apples which Autumn brings forth, at the feet of the Image, and they remaine very fresh the whole year. Pausanias, in Baoticis. 89.

Here was a Village of the Nysaenes between Tralles and Nysa, not far from the City, by name Achraia, where is a place belonging to Pluto, encompassed with a sumptuous Grove. Also the Temple of Pluto and Juno, and the Den of Charon, admirable by nature, which is above the Grove. They report that sick people that desire to be cured by these gods, do go thither, and tarry in a Village near the Cave with those that are skillfull in the holy things, who sleeping, receive cures for them in their dreams. The Priests calling for the remedies of the gods, do oftentimes lead them into the Den, where remaining as in a Cave, they spend many dayes safting and sleeping: sometimes those that are sick, do receive health in their own Dreams, by the guiding and advice of the Priests. Strabo, lib. 14.

90.

Pidaurma City of Peloponesm, being ennobled by the famousnesse of Eculapian, who (as the ancients write) hath cured divers kinds of diseases. But the Temple was filled with a multitude of sick people, and Tables hanging up, in which the diseases that were cured were written. In the same manner it was in the Island Coa, and likewise in Trica. The City was seituated in the innermost Closet of the bosome of Saronicus. Strabo, lib. 8.

The same Strabo written that there was a samous Temple of Esculapius at Tetrapolis, which City was inhabited by the Jonians and Carians. That Temple was tull of an innumerable convention of sick people, troubled with divers diseases, and the walls were every where covered with painted Tables, wherein were written the diseases and names of them which were cured by that god.

91.

They

- They record that there is a Temple of Minerva Ilias, in which Dogs are nourished, to whom it is given naturally, as also by some certain knowledge, to fawn upon the Gracians when they come, but sollow the Barbarians with barking wheresoever they shew themselves. Calim, lib. 23. cap. 30. Antiq. lett.
- There is a round Temple of Hercules of admirable structure in the beast-market of Rome, into which (they relate) peither Dogs nor slyes can enter. As no bird can enter into the Temple of Achill's before Borysthenes. Alexander ab Alexand. 11b. 2, cap. 14.
- There was a Temple of Pallas at Methon, a City of Peloponnefus, Diomedes dedicating an Image, because before that, he received damage by most violent Winds in those parts, blowing very unscasonably, which presently after ceased, when they prayed to the goddesse, and afterwards no such calamity came upon the Inhabitants. From whence she got the name Minerva. Calius, lib. 20. cap. 24. Antiq. lest.
- the rest of Greece was no lesse distracted for want of rain, which was without Isthmus, than all Peloponnesus; they sent to Belphos, that they might know by the Oracle the cause and remedy of the calamity. There Pythia answered, that they must appeale Jupiter, but they must make use of Lacus to sue for them, so that he is willing to obey. Therefore when they had received that answer, they sent out of every City, to entreat Lacus to undertake the entreaty. He, having finished the sacrifices to Jupiter, and offered the vows, replenished all Greece with abundance of rain. For the memory of the thing, the Citizens of Argos, did erect statues for the Ambassadors. Pausanias, in Corinthiacis
- He Sepulchre of Aristomenes of Messene, is worthy to be seen 96. in a Colledge of Me Sene, (a City of Achaia in Greece) which they fay in good carnell, is not empty, and a monument fet up for honour of the body not prefent. For although he, being driven from the Spartanes, died in banishment, yet by the command of Pythius Apollo, his bones were carried back into his Countrey, and fuch things were ordained to be holy. They bound a Bull which was destinated to the Altar, to a Pillar not far from the Tomb. He, being mad, and raging because of his bonds, did strive to go away. Which if the while the Bull moveth nimbly, and danceth according to that, it is ominous to the Messenians; but if on the contrary, the Bull shal stand immoveable, they interpret that it portends some calamity to them. The Lacedemonians report the Heroick Aristomenes to have been at the Leudrican fight 187, years after his death, who affifting the Thebans against them, verought so, that he afflicted them

them vvith a great discomfiture. Paufanias, in Messeni-

A T Pachinum, a Promontory of Sicily, Apollo Lybistinus is worfhipped with great devotion; for when the Lybians were
about to invade Sicilie, their Navy having arrived at the Promontory, Apollo being invocated by the Inhabitants, sent the Plague
amongst their enemies, and destroyed almost all of them with suddain death; whereupon Lybistinus was added as a simame to him.
Macrobine, lib. 1. cap. 17.

97.

He Persians, Xerxes leading them to the Chappel of Minerva, which standeth before the Temple of Delphos, as they came thither, upon a suddain a Tnunder-bolt from Heaven fell amongst them, with the two heads of Parnassus, being rent from the rest of the Mountain, with an horrid noise tumbled down, and intercepted very many of them; whereupon from the very Chappel of Minerva came most joyfull vociferations and jubilations. The Barbarians committing themselves to flight, departing from Delphos, they published their great discomfiture; those which escaped of them, fled to Batia, reporting, That two armed men more noble then any of humane nature could possibly be, pursuing them. These two they said were Natives, and Heroick men at Delphos, the one Phylacus, the other Antonius, the Temples dedicated to them being there to be feen; That dedicated to Phylacus, standeth by the way above the Temple of Minerva; and that which was dedicated to Antonius, near Castalia, under the whirlpool Hyampeum. Herodotus, lib. 8.

98.

TN the Sabine Warr which was waged against the Romans for ravishing the Virgins, The Romans made haste to shur the gate which was at the foot of the Viminalian Hill, (which afterwards by occasion of what happened, was called the gate of Janus) because the enemies did rush upon it; after it was made fast, flew open; and when again and again the third time the same thing happened, more armed men came to the threshold of it, because they could not shut it, to make it good against the enemy. And when the enemies fought most fiercely on the other fide, it was presently given out, That the Romans were overcome by Tacitm; for which cause, which defended the gate or entrance of the City fled. And when the Sabines had made an irruption into it through the gate, it is reported, that from the house of Janus, by this passage, the great power of torrents scattering water all about broke out, burning the great and vaste numbers of their enemies with scalding waters, and devouring them with rapacious gulphs. Macrobin, lib. 1. Saturnal, cap. 9.

101.

He holy theep of the Sunne; which are at Apollonia in the bosome of Ionicum, which in the day time feed along the River fide, which floweth out of the Mountain Lacmonen through the Apolloniatan field into the Sea; and chosen men, honourable by birth and Riches amongst the people, keep them lodged in the night in a Cave not farr from the City, the people every year making new election, for that the Apolloniate by a certain Oracle were brought to put an high value upon the Sheep. There a certain Gentleman called Evenius chosen to take the care of looking to the Sheep, upon a time fell a fleep, and Wolves entring into the Cave, killed fixty of them; which when the Apolloniate underflood, they condemned him to the loffe of his eyes for fleeping when he should have watched; upon execution of which fentence, their cattle ceased to bring forth young ones, and the earth to yield her fruit, and they had Cattle at Dodona and Delphos. The Prophets being asked the cause of this present evill; answered, because they had unjustly deprived Evenius the keeper of the holy theep of his eyes, and that the Wolves were fent by the gods, and that their punishments for this wrong should not cease till he was fatisfied by those who had perpetrated this wrong to him whatfoever Evenius himself conceived due satisfaction; and then that the Gods would so blesse them, that they would find themsclves happy. The Apolloniata keeping these Oracles close, chose certain Citizens to perform them, who come to Evenius fitting in a station for the purpose, and fitting down with him, discourse of other things, at last came to speak of the miseries of the times; which making as an introduction to speak of his wrong, they demand of him what mulct he would wish the Apolloniata to undergo for his full farisfaction, who having not heard of the fentence of the Oracle, faid that he defired two mannours which he conceived the greatest revenues belonging to the Apolloniata, and a house which he knew to be the best in the City; the Citizens presently affented, and telling what directions they had received from the Oracle, and buying the Mannours of the Owners thereof, gave them to Evenius, who prefently thereupon obtained divination from the gods, whereby he grew famous. Herodotus, Libro 9. cap. 7.

The Plappii inhabit that furthest part of Scandinavia, bordering upon the frozen Sea, and almost inclosed with the Sea; These neither till the ground, nor nourish any cattle, but the Tarandus or Buff which they make use of in the Winter when the waters are glaz'd, and all things made stiff with the Frost; for they live by hunting and sishing, and they have ever hitherto worshipped wood and stones; when they went on hunting, sishing, or began any other business, having used certain adjurations, they endeavour to move out of their place their gods which they consult; which if they easily perform, they conceive they favour their enterprise,

enterprise, and promise successe; but if they cannot move them without much trouble, they think their fuccels is denyed; and if they cannot possibly move them out of their places, they conclude, that their gods are offended; And therefore they think they are to be appealed by a certain facrifice, which they order in this manner; They have a brazen vessel, wherein are the pictures of all kinds of four-footed Beafts, of Birds, and Fishes, which are common and plentifull amongst them; they have the image of a Frog made of brassannexed to a piece of Iron fastned to the middle or the veffel like a plumb; afterwards using adjurations, they beat upon the vessel, and into the picture of whatsoever creature the Frog doth thereupon fall or leap, as foon as the frog had but touched it, they procure a living creature of that kind; they kill it, and hang the head thereof upon a Tree which they account holy; the rest they cook or dress, and consume with their friends which they call about them; and according to their facred rites, (as they think) they anoint themselves with that wherewith the host is boyled; such holy rites finished, (as they say) they have learned by experience, fuch things they undertake, fucceed profperoufly. Olaus Magnu.

e alternation of the Tesh Call altination of the last of the aryl a sit got were to a second and a second



Of Sathan's wonderful Legerdemains, Deceits, and Impostures, used, for the setting up, and establishing Idolatry, by Invocation of Saints departed this life, worshiping of Statues and Images, and for confirmation of the doctrine of Purgatory, contrary to the preaching of St. Paul, 2 The st. 2.

a Monk, of betraying the Secrets of the Empire to the Perfians, with whom he had been prisoner, punished him with the loss of one of his hands; he therefore imploring help of the blefled Virgin, as he was before her Image; had his hand testored, and perfectly united to his arm in the fight of many, though it had for many days been fixed to the doors of the Church. Fulgosus, lib. 1. eap. 6,

Arch-Synagogue was taken as the Author of a tumult, raised at Constantinople in the time of Leo the Emperour, and condemned to searfull torments, in the midst whoreof he cryed our with a loud voyce, O God of holy Sergius, help me! holy Sergius, thou hast known me and mine innocency. The Judges suspecting, what he spoke to be cunning dissimulation, condemned him to be burnt; who when he was in the midst of the slames, there appeared two horsemen arrayed in white tobes, who for many hours kept him preserved and untouche by the sire; which the people with much wonder beholding, at length, running into the slames, snatch'd him away.

the Towns and Garrisons of that part of Flanders which lyeth to the Sea-side, those who were sick of the Palsie, deaf, lame, and troubled with other diseases, were suddenly cured. And two Wax Candles, put out by the wind; as soon as they were brought

to the bones of the dead Virgin, kindled by vertue thereof. Jacobus Meyer, ex scriptis Deyonis tunc temporis Morinorum Episcopi.

- Asy blind and lame were brought to the Sepulchre of Pope Cotaria the fourth, (who had been warlike enough) and recovered their former health, by using such devotions there, as were then used at the Sepulchres of the dead. Plating.
- He Coach in which the dead body of S. Lediflate King of 5. Hungary was carried, the keepers thereof fleeping, and the beafts feeding, without any inforcement went to Varidinum with fuch celerity, that the keepers could not keep company with it, neither could any man by any means possibly stay it; As they were committing the body to the Sepatchre, the face of a certain man (which sivey fay had a loathfame (mell) turn'd towards his back, and hanged upon his shoulder, having tryed many wayes for help, and finding sone, comes to the Sepulchre, and cryes our with a loud voyce, O Holy Ladiflaur, I have wronged thea boty Prince forgive me: And, the incensed divine power appealed by his humble and hearty veneration, his chin was brought to its proper place, and he perfectly restored. Bosinius, lib. 4. Decaa Monks of betray nature oterets dis 2x 1 07 mgm H 200
- The Bishop of Prague in Livonia, by the persecution of the abdebers, losing a singer for the faith of Christ, the executioners or cutters off of his singer, threw it into a River in the Countrey of the Vandals, in which Countrey he had off preached; which a fish presently swallowed; whereupon the fish shined with a circle of glaring slame: the Fishers elpying it, and taking it for a wonderfull portent, after great industry niedro catch it, at last obtained their desire; and having taken out the bowels of the fish, they sound the singer shining with a glaring light. Idem, lib. 1. Decade secunde, biseria Ungar.
- Generius of Beneventum having his head cut off for profeshing the faith of Christ, it and his blood put into a Minll, were kept in two severall Churches; and when they were both solemnly carried through the City, the blood which was congealed into a ball; when it did but touch the head, dissolved into as fresh blood as it was when it flowed from the Marryr at his decollation; and when it was taken from his head, it congealed again into a round form as it was before: And that we might be more a sound form as it was before; and the testimonies of them who were diligent observers, and eye-witnesses of the same. Fulgosas, lib. 1. cap. 6.

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Valens

Alens the Emperour, an Arrian, when he would have tranflated the Head of John the Baptist to Constantinople, could not possibly get the Coach wherein he had put it, to be moved or stirred, and therefore was forc'd to desist and leave off his undertaking; but Theodosius, an Orthodox Christian, did afterwards with much facility translate the very same head. Fulgosus, lib. 1. cap. 6.

In the time of the Warr of Otho and Philip, Emperours, the bodies of eleven thousand Virgins, three of them Kings, were seen to return to the Temple of Colonia, from the Abbey of Faldenses in Touringia, whence they had been translated from Colonia. In the morning betimes, whilest they sung the Psalms appointed by the Church for nocturns, the Abbot and Monks of that Monastery saw the bodies of the three Kings going out of the Temple, which not long after were found in the Temple of Colonia, whence they had formerly been translated, Idem, ibidem.

When John, a devour giver of alms, was dead, a certain woman for three dayes together continuing at his Sepulchre, weeping, for that the feared left a writing (which she had delivered to him, and wherein was contained a great sin which she had committed, and which she had declared unto him) should come to the hands of any body that should know and divulge it; the Electrosynarian appeared to the woman, and delivered the schedule sealed, in which the former writing was blotted out, and written instead thereof, For my servant John's sake, thy sin is blotted out. Metap. in vita eya.

A Certain German called Conradus, repenting heartily of his fins, cometh to Rome, Hildebrand then Pope, commandeth him to wear instead of a shirt, a covering next his skin, tyed together with five chains stamped with letters, containing a caralogue of his fins, and commands him to visit the holy places all the world over, and there to pray for pardon, that he might have temission of his fins: he obeys; and travelling long and far, not omitting in his pilgrimage to visit Jerusalem, at length he cometh to Hungary, where he visiting the Sepulchre of the holy King Stephen, in the Church called Alba Regalis, and having humbly cast himself down in prayer, before the Altar, from the first hour to the ninth, being feized on by fleep the Kingly Saint appears, faying, Rife quickly my friend, thou canst not by my merits or help, obtain pardon from the Tribunal of Almighty God, but go yonder to the Monument of my fon Emericus, who by his Virginity procured great favour from Almighty God; whereupon he calling on the name of that Saint, found, that the chains wherewith he was tyed, fell all in funder, and the stamps which were fet upon them clean gone, fo that they appeared plain; infomuch, that there could no finne

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of his be read, there not remaining so much as one small letter. Ever after this Temple was visited with such devotion, that innumerable Votaries came to it from very remote places. Bonsinius, lib. 1. Decad. 2.

Bout the third year after the miserable slaughter received by the Turks at Nicopolis, in the time of Sigifmund the Emperour, when many went into the field where that battel had been fought, they heard a voyce amongst the bones of the dead, sounding forth the names of Jefus Christ the Saviour of the World, and the Virgin Mary; and looking amongst the dead corps, they espyed out a head, which faid, why fland ye gazing fo flupidly here? I am a Christian, who was flain here before confession, and therefore my sinnes are not yet expiated; the ble Red Mother, Maty, caufeth that I am not afflided with eternal punishment, and bath so preserved me, that I have get my speech to confess my fins, and declare my mind to the huly Apostles; wherefore I pray you fend for a Priest to receive my confession, and give me alfolution. He being asked, How he had deferved fo great favour from the Virgin ; answered, She was my peculiar Patroness all my lifetime, seven Feasts every year all my lifetime I celebrated in honour of her, and did most strilly fast, eating nothing but bread and water the eves of all shofe Feal's; of all my Patrons and Patronesses She was chiefly relyed on by me. A Priest from the next, Town being sent for, he making an exact confession, received absolution; whereupon filenced, he rested in peace. Bonfinius, lib. 3. Decad. 3.

Ercuriu, a certain Hungarian, brought up at the Albenfian Temple, when the King, Ladillaus, had commanded the Tomb of St. Stephen to be fearcht, to fee if any of the Reliques were taken away; being all alone, having retired himself into the holy Quire, with a doleful countenance, and fad heart, bewailing, that he could not fo much as fee, much lesse obtain a kiss of the facred body; a young man in the dead of night appeared to him, who was beautified with incredible comelinels, having a most chearfull countenance, and arrayed in white apparrel, carrying fomewhat wrapt in a fine cloath, faid to him, Mercury, receive what thou baft so earne stly defired, and be sure highly to efteem this precious gift committed to thy trust keep it with care and diligence, and view it when time ferus. The facred Nocturns devoutly finished, Mercury going to a private place, opens the cloath, and finds the right hand and ring of the holy King; thorrly after, he being chosen Governour of a Monastery, built of wood, scituated at the foot of the hill Carpathins, which divides Transluania from Hungary, neither daring to trust himself, nor any one else with the hand, he hides it in the ground, and appointed every day some of the Monks to watch it, lest any man should steal it away. Then that Monastery sought to King Ladislam, to be of the order of the King's hand, by whose Edict, the Pope's confent obtained, it was so established; Then the whole Colledg of Priests declaring to the King the whole story hereof, he repairs the

the Monastery, so that he made it most beautifull to behold, and endowed it with great revenues in the year of grace, 1078, and now they call it. The Abbey of the King's right handle Ronfining lib. 1.

Decad. 2. 112

S Bruno, Bishop of Hildesia, was solemnizing the Octaves of the Nativity of the blessed Virgin Mary, she appeared to him lin the Temple, to whom the Bishop falling upon his knees, cryes out, O Queen of Heaven, wherefore vouchsafest thou to come to me, a wretched poor man? To whom she answered, I rejoyce that thou art the author of the solemn celebration of the memory of my Nativity, whereby such honour accrueth to my Sonne. Which said, she vanished away: From this time ever after, the Octaves of the Nativity of Mary were kept holy. Chron. Saxon, 121 2 1 221

In the year, 1495, Nicolaus, a familiar friend to the Treasurer of the Bishop of Quincolesia, as he was coming to the King Wadislaus at Buda, where he sometimes used to reside, saw in the Ayr a great light, which dazled his sight, and with the noyse thereof making an hideous clathing, stupisted his hearing; he was so affrighted; that he sell to the ground surprised with the strangeness thereof, and looking up towards heaven, he saw the shape of the Virgin, with her Son, having a glorious shining circle about them in the Ayr, steering their course towards Buda, and that he at that very instant shewed it to a certain stranger, called Boennus, and his Wise, and to his own Carter, to be taken notice of with reverence, it being the very day that was appointed for celebrating the memory of the Conception of the Virgin-Mother of God, which the Hungarians ever after observed with more devotion than formerly they had done. Sabellicus, lib. 1, cap. 1.

Saroliba, the Wife of Grifa, Duke of the Hungarians, being great with child, faw Stephen the first Martyr, who appearing to her laid, Woman, trust in the Lord Jesus Christ, and affure thy self, that I by Divine commandment am to inform thee, that thou shale shortly be delivered of a gallant and fortunate son, who shall enjoy the Diadem of the Kingdom of Panonia; and he shall be so excellent a man, that Panonia shall never have the like after him to their King: and whereas I am Stephen the first Martyr, who shall assist thy son, let him have my name. Which spoken, he vanished away. Saroliba, consisted by her dream that these things should come to passe, accordingly commanded holy devotions to be used at all the Altars of the Protomartyr; and in the year 909 the child was born. Bon. 1. 1. Decad. 2.

He Parents of Nicolas Tollentinates told by an Oracle, whar issue they should have, vowed a pilgrimage to Barium, where when they had continued long at their devotion in the Church of the Saint who is there worshipped; by chance, or rather providence

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providence fell assep, wherein they were instructed with an unthought of advertisement, and their former hopes of issue much increased, by assurance of speciale to their vows and solemn devotions, nor were their prayers in vain, for greater and more blessed rewards followed then the heart of man could pressure, that of unholy Parents, a Saint should be born. Sabellicus, lib. 1, cap. 5.

- the Temple, of which the Balt be falling T. T Aldricm the Leodienfian Bishop was affliced he about a whole 18. year with a Canker, and could receive no hopes of help from Physicians, Wherefore he commanded his servants to carry him to the Temple of Martin; Where, when for leven dayes together he had with fighs and tears continued his devotion before the Altar wearied, he fell afleep, and dreamed that he faw Martin and Bricciss together, discoursing concerning his sicknesse, and that Martin figned his forehead with the fign of the Croffe, and with a flaff which he carried in his hand touched that part of him which was diseased. Therefore being awakened, for joy he cries out with a loud voice, to whom his fervants (wondring at the noyfe) run with speed, and removing the cloth wherewith the fore place was bound; found that it was whole, and that there onely remained a scar in the place where the Canker had been. Fulgofm, lib. 1. cap. s. ori or in the original riches and then in the . s. and
- There was near Brundulum an holy Temple of Saint Michael, and the Venetians themselves came with great Zeal to do their devotions. It happened also that at Senogallia, a certain man called Sergim, a Prince in wealth and Authority, was afflicted with a grievous discase, who heard a voice in the night, which said, if he would make a vow to visit the holy Temple of Saint Michael, he should recover his health. Where upon he made a vow, and according thereto leaving his Country soyl, visited the Temple, and bestowing great gifts upon it, returned home to his own house being freed from his sieknesse. Egnatim, lib. 1. cap. 6.

and chart engines there bee

John Orphanotropa brother to Michael Emperour of Paphlagonia the Physicians despairing of his cure, in his sleep he saw Nicolar the Great, who admonished him to go to Myra, affuring him that assoon as he came thither, he should recover his health. He therefore speedily repairs thither, where deservedly bestowing upon the Clergy of that place, Oyntment and other rich and pretious gifts, and encompassing the samous City of Myra with a most strong wall, he returns home persectly cured of his disease. Cederena.

story sometim piles among rounds, when

Tenry the second, Emperour, when he took with great pain an exact view of the Cities of Apulia, was fo milerably infefted with the stone, that almost all men despaired of his recovery, but he fustained his ficknesse with so great patience, judging it 10 be as a rod of correction for his fins fent to him from Almighty God, that as he ascended the hill Cassinum, desiring the intercession of Saints, Saint Benedit, and Saint Scolastira; for Phylitians could do him no good: He faw, in his fleep, Benedia flanding by him, and with a Knife to have opened his privy members, and took out a great stone, making the wound whole, and putting it into the Kings hand, who awakened from his fleep, feeing and perceiving the great miracle, called his guard to him that they might ferch his Prince, to whom he shewed this great miracle, which eranscended humane capacity and belief, together with the scar of the incision, our of which the stone had been taken. Therefore giving immense thanks to the most good, great, and immortal God, and giving to the Temple of Saint Benedia, most great gifts and offerings, and endowing it with great poffessions, and yearly rents near adjoyning thereunto: He departed from Cafinum, Cufpianus.

Anuel a Captain under Theophilus the Emperour, who had disapproved the worthip of Images, and then wavered in his Judgment concerning the same, fell into a grievous sicknesse, infomuch that it was verily believed he would dye thereby, certain Monks of the Monastery of Studium, to whom it was shewed that he was dying, came to him, and approaching to his bed fide, found by his breathing that he was yet alive, and delivered to him the joyfull tydings, that he should recover his health; how can this be; faith he, speaking with a weak and low voice, the faculties of his Soul being much weakened, and his body dried up with hear, the Monks antwered, All things are possible with God, therefore if when he should recover his health, he would endeavour that Images might be reflored according to the decrees of the Antients, they affured him that he should be restored so life and health; which when they had with much certainty declared, they departed. In a fhort time after this ficknefle was all waged, and, his natural faculties restored to their former strength, he was altogether freed from his fickneffe. Cedrenus.

Certain friend to Julian travayling with much haste towards him then in Persia, being forced for want of an Inne, to go so somewhat out of his way to a Church which was near, reposed himself all night therein, whether sleeping or waking, he know not; he saw in the night many of the Apostles Congregated, complaining of the contumelies and disgraces of the Emperour cast upon the Church, taking counsell among themselves, what was to be done; and having deliberately spoken of it, and many things

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more, they appearing as it were perplexed, two of them rising up in the midst of them, advising them to be of good cheer, making hast to destroy the Empire, they lest that counsell or conference. The man who had this admirable Vision, neglecting the journey he had begun, that he might see the issue of his Vision, stayes another night, and sleeps in the same place, and sees the same assembly; to whom upon a sudden, they which the night before went to sight against Julian, came in, as returned from their journey, and declared to the company, that Julian was dead. Sozomenus, lib. 6. cap. 2.

- T Auglerus, lib. 2. Generatione decima-tertia, reports that Bafill Bishop of Cafaria Cappadocia, by reason of Julian his threatning to destroy Cafaria as he returned from the Persian War, proclaiming a fast to be kept for three dayes in the Temple, to implore the help of Almighty God in the Church of the Virgin Mary, after finishing whereot, he faw in his fleep Mercury a Souldier lately dead, who by the command of the Virgin Mary, killed Julian, and that the arms hanging over his Tomb were gone thence; and the keeper of the Church demanded what was become of them, said, he knew not, but did affirm by Oath that they were there the last evening; Bafill therefore returning to the Hill, called others up, and told them that Julian was dead, and going with them to the Sepulchie of Mercury, found his launce restored to the place it used to hang all bloudy. But Hermanus Gyges, in floribus temporum, reports this in the time of Julian, not by Bafill, but Blafius a certain Bishop of Ceraftenfes.
- Dward the third, King of England, having almost reigned his 250 twenty fourth year, there was a Ring brought him from Jerufalem, by certain men who came thence, which he long before had privately given to a poor man, who obtained it as an alms which he fought for the love that the King bore to Saint John the Evangelist: and not long after falling fick, having learnt the most absolute vertue of a Christian, which is contentedly to refign his Soul to the most great and glorious God, he was buried in the Temple of westminster, and shortly after canonized a Saint; The ring was long after kept with great veneration in the fame Church, which was a prefent cure to all infeebled and weak members of Men and Women, and by the touch of it the falling ficknesse was cured, hence it came to passe that the Kings of England were wont on Good-Friday with many aceremonies to hallow the Ring, the which wholoever put poon his finger, should never be troubled with this disease. Polydor.

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He Statue of Saint Paul, an old piece, which Andronies Commenu Tyrannu adorning with Gold, placed in the Church of hol ly Quadraginta, which wept when the time approached that Andronica was defiroyed; Andronicas hearing thereof, commanded his fervants to find our whether that were true to which fervice besides others, his beloved servant Hagiocriftophorita Stephanin by flairs ascended (for the Starue was in a high place) and wiped the eyes thereof with fine linnen, whereupon tears more plentifully fell from them, as if they had flowed from a spring, which with great amazement he told. Andronicus ftruck thereupon with great grief, often thaking his head, he faid; Paul wept for the great deftruction that is to come to himself, for he accounts it his own cause, for he most cordially loved Paul, and did infinitely esteem his fayings, and was as well beloved by Paul. And not long after, hanged up by the heels, he expired his life by horrible torments. Nicetas, lib. 2.

27.

Eo the fifth of Ironomacum, his Mother, as it feemed to her, faw in the Temple of the Virgin Mary at Blachernes, a certain woman; her sonne apparelled in white, following her, and the floor of the Church being befprinkled with blood, another woman carrying a Spear in her hand, commanded a veffel to be filled, and to be given to the Mother of the King; which refused by her, she faid to her, Thy sondestroyes and gluts himself with the blood of all that worship we; wherefore I and my sonne are not without cause moved with wrath against him. The Mother of the King affrighted out of her sleep, presently declares what she had by Vision, and carnesly defires him to defift from the persecution of Images: But he, like the deaf Adder, stopped his ears, though he was somewhat afraid, and the more, for that the dream of another was declared to him: For Tarafius the Patriarch appeared to a certain man, calling vehemently upon one whose name was Michael, that he should go to Leo, and kill him, in revenge of them, whom most impiously and cruelly he had put to death for their Religion. And not long after, while he was in the Temple at divine service, he was flain by the conspiracy of Michael Traulus. Cuspiniansu.

28

Bashe was making haste with the Emperour Michael, to the solemnization of a certain holy-day, to the great Temple, whither when they approached near, they sollowed certain men apparelled in white, who led them to Seats about the Tribunal, wherein they saw a certain old man sitting alone, whom he thought to be Peter, chief of the Apostles, at whose feet Ignatian was cast down, whom a little before they had severely bound and castigated in revenge of the wrongs he had done; moreover, Peter delivering a sword to one of them who stood by, commanding that Theoryista (for so he called Casar as obnoxious to divine wrath) should be placed amongst

those who stood on the lest hand, and cut in pieces, and Asebotecnus; by this name he deciphers that Emperour as an impious fon. Gedreum,

- A Nocturnal Vision discovered to Aphrofe the Mediclanensian Bishop, the bodies of the Martyrs Germasim and Protasim, it not being known to that day, where they lay, they appearing to him in his sleep, such as when they were found. So at Jerusalem in the seventh year of the reign of the Emperour Hanorim, it appeared to Jamoliel Lucionus a Priest, by dream, where the body of Stephen the Protomastyr, and the bodies of the sons of Abiba lay; nor did he give credit so his dream or Vision, till the same was thrice presented to him in his sleep; and then seeking for the bodies, he sound them in number and somm according to his Vision, the Church keeps a holy-day for the invention of Stephen at this time in testimony hereof. Fulgasus, lib. 1. cap. 5.
- There appeared to a certain Husbandman, named Calemorus, belonging to the Nice-President, Chopbares near Eleuther opolis in Falestine, the Prophet Zacharias, who taking into a certain Orchard, she weed the places digged, wherein his reliques lay. Sazomenus, lib. 9. cap. 8.
- I T was commonly reported amongst the Venetians, That it was not for a long time known in what place the body of St. Mark lay, and that it was either by divine power translated from the place wherein it had there layn, or was stoln away; but upon publike warning of a solemn day, ser apart to fast and pray, and observation thereof accordingly, the Citizens sollowing the Clergy to the Temple of the Saint, they say this miracle happened, that an arm rising out of a side of the Church, appeared to the anxious and solicitous multitude; whereupon with great joy they remove the body, and lay it in a more honourable place; moreover, it was decreed, that it should onely be lawfull for the Prince, and Procurators of the Temple, to come to the most sacred Tomb of St. Mark. Sabel. lib. 3. Ennead. 9,

Saint

SAint Benedit appeared to Pope Whan in his sleep, and said, Doubt not but my body rests at Cassinum; and for a testimony of the certainty hereof, thou rising with thy brethren to perform the office of the Church for Nocturns, shalt be cured of the Plurisie wherewith thou art now afflicted. The event proved directly according to the Vision. Chronicon Cassinense, lib. 4. cap. 5.

33.

Assilius Macedo, who afterwards obtained the Empire of Con-Mantinople, when he was a child, loft his father. His mother much afflicted with poverty, refolved by her labour in service to maintain her felf and fon, coming to Megalopolis at night; because poor woman, she wanted wherewithall to defray her charges at an Inne, the went to the Church of Saint Diomedes, and being wea. ried with her travel, fell afleep; the holy Martyr that night appeared to a certain Deacon of that house (which had not yet taken the orders of a Priest) in a dream, and commands, that he take into the house the King which lay out a doors, in a ditch close to the porch of the Temple; The Deacon awakened with his dream, went out and finds Bafil, a young youth afleep, and thinking it a fleepy phantaim, returned into the Temple, and falling affeep again, he was again and again awakened with the fame Vision, wherein he was strictly admonished, that he should fetch in the King; therefore at length he goeth to Bafilius, and raising him from his fleep, courteoufly invited and led him into the Temple, and helped him to all necessary accommodation, whereof he then flood in need: This Deacon had a friend and kinsman at that time, a fervant to Theophiliza, who for his affinity was familiar with the Emperour Michael and Barda Cafar his Uncle by his mothers fide; this Deacon declares to his brother the vision he had feen, and defires him, that he would help this Bafill, whom according to the command he had in his vision, entertained into the fervice of some Prince, who preferred him to his Lord Theophiliza; and presently these two brothers tell the dream to Basil, and bind him by oath to require what kindness he had received from them, when te should enjoy his Kingdom. Cuspinianus, ex Zonara &

34

E Lired, King of England, heavily afflicted with the losse he received by the victory of the Danes over him, Bishop Chalbert appeared to him in his sleep, saying, England is justly scourged for her former fins; but Almighty God looks with mercy and compassion upon the meritorious prayers, sufferings, and tears of his distressed servants and Saints: thy Kingdom is with much cruelty extorted from thee, but after a short time of affliction theu shalt be gloriously restored, and firmly settled in thy Land; and this shall be the sign of the certainty of what I tell thee, Thy sishers shall this next day come to thee laden with infinite store of fish; And, which increases the Miracle, though the waters be frezen, so that B b b 2

Cedreno.

humane reason cannot possibly hope for any such thing, and the coldness of the weather is such, that it seemeth a most ridiculous thing to endeavour to catch sish; yet what I say, shall come to pass, and when thou are in prosperity, remember thy deliverance, and the messenger thereof; his mother bad the like Vision, both of them awaking, tell their dreams, and immediately the sishers come to them with abundance of sish. Vincentius, lib. 24, cap. 40. ex Holinand. Et willielmus, lib. 2. cap. 14. de gestis Anglorum.

- When Hungus, King of the Piets, a Christian, was to fight with Athelftane King of England, in ayd of the Scors; in the night, the Armies both of Hungus and Athelftane, saw in the Firmament a shining cross in the form of St. Andrews cross, refembling the Greek letter z, which was cause of sear and terrour to them. But Hungus warned by a dream, encouraging his Souldiers, assured them, that the cross was a sign of Victory to them; which accordingly came to pass. Cardanas, ltb. 13. de rerum varietate, cap. 81.
- Bogar King of the Scots, being about to fight against Donalday, was admonished by a dream, that he should bring with him the standard of St. Cutbert; therefore having performed some accustomed holy ceremonies and devotions, he took the standard out of the Monastery, and the Souldiers belonging to Donaldus torsaking him, he was taken without sedition or blood shed. Cardanus, ibidem.
- Ladiflaus and Gerfa, brethren, as they were fetting their Army 38. Lin order to fight a battle against Salomon, King of the Hungarians, an Angel was perceived by aladiflaus, to put a crown of gold upon the head of Gessa; who as soon as his brother informed him thereof, vowed to dedicate a Temple, in the place where he should obtain the victory, to the bleffed Virgin; and the Enemies being overcome, deliberately advising concerning the same, where hard by a Church dedicated to St. Peter, behold, a Stag which had a most remarkable head, with broad interwoven horns, upon whom most thining thapes appeared, he made towards a Wood, and there flood at gaze, where the Temple was afterwards built, the Souldiers following after the Stag, and feeking with their arrows to shoot him, he fled into Danubius, and was never afterwards seen. Ladiflans much taken with this wonderfull fight, faith, No doubt but this was the Angel of God; but what was that appearance of a face in his horns? presently faith Geyla, They were not horns, but wings; nor shapes of bright faces, but most glorious shining feathers; but where he stood at gaze, is the place wherein we are directed to build the Temple; wherefore hard by the Church of St. Peter, they built a Temple to the bleffed Mother. Boxfinimalib. 3, 6 4. Decad. 2.

The night before The dof m joyned buttle with Engenins at the Alpis, he dreamed, as Paul Disconus and Nicephinus write, that two men gloriously apparelled in white, sitting upon white horses, commanded him to begin his battle by the break of day, for it was decreed by Divine providence, that he should victoriously everacome his enemies; and that they declated their names to be John the Evangelist, and Philip the Apostle, and that a certain Souldier had the like dream, is reported by Theodorous, lib. 5.

39.

Afsaclerus sent by the Emperout Honorin against Gilde to regain Africa from his brother, who ambitiously affected the
Empire, in his sleep dreamed, that he saw the Mediolensian Bishop,
Ambrose, (a dead man long before) with his pastorall staff to strike
the ground thrice, and thrice to say, Here, even in this very place.
And the next day, Massaclerus with much facility overthrew Gilde.
Fulgosus.

40.

He Roman Prince, retreating to Antioch, Andrew the Apossel appeared to a Priest, named Peter Pontius, one indued with simplicity, void of fraud, and shewed to him the Spear which pierced our Saviour's side, which lay buried in a Temple dedicated to St. Peter; upon finding wheteof, the besieged City, oppressed with samine, were so far encouraged, that they made a gallant Sally, wherby they overcame Corbana who besieged the City by command and advice of Bessel Tures King of the Persians, he being encouraged thereunto by divination, gathered from the slying of birds; the Bishop of Nicene carrying the Lance which had pierced our Saviours side, amongst the Troops of those who sallied our in array against the besiegers. Emilius.

41.

Hen there had been long and doubtfull War 'twixt the Romans and Rossians, those who came from Constantinople to John Zimisea, auxiliaries to the Emperour, did by divine providence assist the Romans: for as it is reported, a storm did violently beat in the faces of their enemies, and surthermore a mighty horseman was seen of many, who running amongst the Romans, broke the Ranks of the Enemies; and it appears it was Theodore, for that a Religious Woman of Byzantium, dreamed the night before that fight, that she saw the Mother of God with a great company, who said, O Theodore, thy dear friend John, and mine too, is in a great strait, being now in battell. Wherefore bring him speedy help, she told her dream to gertain houses friends of hers, who observing the time, found that it was the very night before the last day of their sighting. Bt Zonoras Tomo 3, indicat.

Riulphus Duke of Spoleto, fighting against the Romans at Camertes, and obtaining Victory, inquires of his Souldiers who it was that behaved himfelf fo flourly and gallantly in the battle; they answered, 'twas a Prince: Whereupon he replies, he was more powerfull then any mortall man, for when ever I was affaulted fiercely by the enemy, he with a Bucklet defended me from their fury: then going with all possible speed to Spoleto, seeing the Temple wherein the body of Saint Sabinus is incombed, he asked what Church it was; when they answered, It was the Temple of Sabinus, he hastily leaps from his horse, calling his Souldiers, who as they fay alwayes waited diligently upon him, walks into the Church, and feeing his Image, he prefently with an Oath affirmed rwas he that protected him from the violent affaults of his numerous enemies; whereupon 'twas prefently believed that Sabinus was the most pious Patron of Souldiers. Ariulphus would not for any thing have wanted the experience of this Protection of Saints, which is so frequent amongst Christians. Bonfinius, lib. 8. Decad. I.

He great Sfortia for the honour he bore St. Leonard, Christined his Son which he had by Catella Alopa, sister to Pandulphus Alopus, after his name, for that he dreamed he saw Leonard in the same thape he is usually pictur'd in Churches, coming to him being a Prisoner with relief, breaking the Iron bars of the window of the Prison, and with his power loosing his shackles. The event proved this Vision to be very true, for the day following this blessed dream; Jacobus Gallus King, by sedition was driven out of the Reopolitan Kingdome, and solt both Rule and Liberty, and Sfortia was delivered out of Prison, and to the great content of all was restored to be Master of the Horse. Jouin, in vita ejus.

TN the time of Ferdinand first King of Aragon, the City Neopolitane in a most flourishing condition, and the Kingdome free from all calamity, it is manifest that Cataldus, about a thousand years before that time, an holy man had been Bishop at Tarentinum, and that the Citizens thereof did worship him as their Patron, in the middest of the night, he again and again appeared to a Minister of holy things, who had lately taken the order of Priest-hood, having been educated amongst those who yow chastity, that he should without delay take out of the ground a little book which he in his life time had writ, and hid in a private place, wherein some divine writings were, and bring it to the King, giving little credit to this dream although he faw him in his fleep very ofr, and alwayes of the same shape and fashion; being all alone early in the morning in the Temple, he plainly appeared to the Priest with a Mitre, in such Bishops weeds as he used in his life time to be aparrelled in, advised him, as he defired to avoid great punishment, that the next day without further delay, he should dig for

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the Book which he had written, and which was hidden as he had formerly shewed him by Visions, and bring it to the King, the Priest and people went the next day to the place, wherein for many ages, this little book had been hid, and found it bound with a leaden cover, and locked, wherein it appeared, that the deftruction of the Kingdome, miterable calamities, and fad times were at hand, whereof the King was warned we have learned by experience that this Prophecy was fully executed, and shewed it self to be so divines that not long after Ferdinand himfelf, either by the justly incenfed wrath of Almighry God, or other infermable causes of his divine will, could avoid what he was fo fully admonished of, but in the very first appearance of War, departed this life, and Charls the eight King of France, with a strong hand, having an huge Army of Neopolitans, invaded the Kingdom : and Alfonfor the eldeft fon of Ferdinand, after his fathers death, having but newly undertaken the government of the Kingdome, was thereof deprived, basely running away, and dying in flightes a banished man; shortly the fecond fon of Ferdinand, the hopefullnelle of whose youth had endeared him to all men, to whom upon the death of his brother, the Kingdome fell, was intangled with a miscrable and fatall War. died of an immature death in the very flower of his age; afterwards. the French and Spaniards obtaining the Kingdome, divided it, chafing away Frederick, another Son of Ferdinand the elder, with a larger Army, wherewith they invaded the Kingdome, took to themselves all, whereer holy or prophane, plundered Towns and Cities, laying all waste, committing most vile and filthy immanities. Alexander ab Alexand. cap. 15.

I ames the son of Zebedee appeared to Charls the Great, three severall nights, and did exhort him to drive out of the Countrey of Spain, in which his body rested, the Saracens; and assured him for his labour and travail therein; he should obtain an everlasting erown. Henricus Erphordiensis ex Turpino Romensis Episcopo resert; cap. 68.

The Monks of the Abbey of Florence, assured of the expedition of the Normans into France, carry the body of Saint Benedia to Aurelia, conceiving it a more safe receptacle from the Enemy, at the comming of the Normans, they burnt the Abbey of Florence, and laid it wast, the night following, Saint Benedia appeared to Count Sigillosm, to whom the care and defence of that Monastery was cammitted, and in a Vision heavily chideth him, because he had not resisted the Normans, when they fell upon the Monastery. The Earl awakening, presently sell to his arms, and with a handfull of men pursues the enemies loaden with plunder, sollowing them with a swift course, fiercely salls upon them, and by the help of Saint Benedia, kills them every man, and redeems all the Prisoners and booty. Robertus Ganquinus, lib. 5.

46.

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- As. Hildebert being King of France, the Arch-Angell Michael, again and again admonished Anberton the Abrencatensian Biashop, that wholly in the Sea, which by reason of his eminency is called his Tomb, he should build a Church in memory of him; requiring such veneration to be given him in the Sea, as was exhibited to him in Gorganum; in the mean time a Bull which was taken by a Lyon, was found bound in that place. Whereupon the Bishop was commanded the third time, that he should lay the foundation of the Temple, where he should find the Bull, and as he should observe the ground beaten with the sect of the Bull, he should draw the compasse of the Temple which he built in honour of Saint Michael, and from that time, as in the Mountain Gorganum former, ly, in that place also now in danger of the Sea, the worship of the Angell was begun. Sigebert, Anno Dom. 799.
- A Gnes Wife to Leopold Marquesse of Austria desired her Husband to design some place wherein to build a Monastery that the prayses of Christ and his Mother might therein be said. From a Castle seated in the Mountain Cecium over against Danubia, a gentle Western wind snatched from the head of Agnes a vail, and whirled it into a Wood hard by, which when Leopold nine years after in his game of hunting, sound undecayed, being as fresh as when 'twas lost, in that very place he built the Monastery desired by his Wise. Cuspianus, in Austria.
- The second Casar busied in divers Wars, the Longobards conspired and entred into covenant by oath to be subject to Conrade only; to the reducing of whom to obedience, Casar came to Mediolum, (where the Bithop thereof had as it were the Government) and besieged it: during which time, most fearful thunder there supisfied and terrified the people, and (as it was reported by them) the Bishop and others saw in the Ayr (whilest that rempest lasted) Ambrose threatning cruel miseries to Casar; to be short, the Subburbs being burned, the Emperour removed his siege in the year of our Lord, 1013, and less them to the enjoyment of their covenant, according to the account of Sigebertus, 1039.
- Olomannum, King of the Hungarians, resolving with himself to destroy by fire Jadera, a City of Dalmatia, for her frequent revolts, dreamed, that Nicolas who in times past had been a Bishop of the Jaderensians, appearing to him, (for the wickedness which he in his mind had determined) caught him by the hair of the head, and scourged him heavily with a golden whip; insomuch, that awaking, he both selt and saw the marks of his beating. Therefore though Jadera was a City given much to seek after innovations, he winked at their folly, and suffered them therein without molessation. Bonsnim, lib. 5. Decad. 2.

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S Aint Bernard coming to Spira, read in the Statue of the bleffed Virgin these consecrated Inscriptions; Oh Chement, O success, ob boly Mary, motier. Then presently as they report, a voyce cureof the Statue said, God save you, Bernard. But he suspecting the Legerdemains of the Devil, answereth, Paul forbids a woman to speak in the Church. They say, this Image remains to this very day behind the walls of the Temple of Spira.

54.

Edericm, an Abbot at Edunum, put his cloak upon a Monk, burning with libidinous cogitations, whereby he was delivered from that misery, and the Devil, the provoker thereof, was heard, departing from him, to howl; and the Monk afterwards, according to his vow, continued undefiledly firm and constant, freed from so much as the least itch or lust of uncleanness. Another brother of the Society, gathering together, and taking the reliques from the table of Medericm, repressed the unquietness of his restless wandring mind; whereas formerly he had by the instigation of the Devil, been so far deluded, that he could by no means possible stay in the Church, but alwayes before Divine Service was done, he ran out of the Church. Marulus, lib. 5, cap. 7.

53.

Crowing, coming into the Church of Saint Dionyfius, the Torch which was carried before her, was by chance put out; the Virgins in her company being much troubled thereat, lest they should thereby suffer filthiness or horrour, she commands the Torch to be delivered to her; which as soon as it was but touched by her sacred hands, lighted of it self; which, carried to the fick and languishing, cured most of them. Bonsinius, lib. 5. Decad. 1.

54.

Pope Lee the fourth quenched a fire by the fign of the crofs, which had long raged, destroying many houses of the Saxons and Longobards, and was making towards the Church of Saint Peter, when he extinguisht it upon the eighth day from the Assumption of the blessed Mother of God, which day ever after was kept holy, not far from the Temple of St. Lawrence without the walls.

55.

When in the time of Pope Calist, there was such an huge & exceeding fire, having consumed almost all the City, and imminently appearing to be ready to seize upon the Monastery, the Monks took the corporal of the Challice, which thrown into the fire, it most miraculously was forced to retreat, not daring to proceed further; besides, the Citizens saw a certain hand which drove back the fire from the Monastery. The violence of the fire had no power at all to burn the corporal, or do it any hurt at all. Chron. Cassinense.

- Then, for fear of the Normans, the reliques of Martin were translated to Antifiodorum, the Monks disagreed amongst themselves; some of them contending, that the Temple should be called Martin's Church; and others, the Church of Liberius, who had first been worshipped there; whereupon, a leprous man is placed betwixt the Statues of the Saints, and prayers are made with great devotion, that they would exercise their power; whereupon a voyce out of the Tomb of Martin, saith, Thou art made whole by me from thy Leprosie on the one side, the other I leave to my brother Liberius to heal; for strangers ought alwayes to be honoured. Then the sick man urning himself to Liberius, his other side was immediately cured. Platina, in vita Stephani.
- A Bout the year of our Lord, 1016, certain Monks returning from Jerusalem, brought a small part of the towell wherewith our Lord wiped the sect of his Apostles before his last Supper, to Cassinum; It not being believed by many, certain men, superstitiously desiring to prove the truth, cast it upon hot burning coals: whereupon it presently put on the colour of linnen; but as soon as it was taken out of the fire, it received its former form. Chron. Cassinense, lib. 2. cap. 34.
  - When at a certain Feast at Bononia, a Cock was dressed, served up to the table, and carved with much art, one of the guests said, It is impossible Saint Peter should restore this Cock thus carved, to life again; immediately upon his words, the Cock leapeth up, restored to life, and clapping his wings together, scatters the broth which was in the dish, into the faces of them who sate at the table; the blasphemer was immediately punish'd with an hereditary Leprosic. Vincentim, lib. 25. cap. 64.
  - He Bishop of Alexandria, a very religious man, had a certain Philosopher to his neighbour, maned Evagrius, addicted to the 60. Gracian superstition, who had been Schoolfellow to the Bishop; this man, the Bishop desiring to convert from his foolish worshiping of talfe gods to the faith of Christ, called him often to him, and disputed with him; but the Philosopher more and more averse to the Christian faith, (as 'tis reported) spoke to the Bishop in these words; Verily, reverend Bishop, besides other things, which I dislike of your opinion, I can by no means approve of the judgment of you Christians, who say, That the end of the world is to be, and that all dead bodies shall then arise, and that every one shall have reward at the last for every good deed which he hash done; he that moved with mercy giveth to the poor, lendeth it to God, and shall receive it an hundred fold, and life everlasting. The Bishop, excellently affirming and proving, that nothing of the Christian Religion was vain; Evagrim departed not yet fully satisfied in his mind: But after a while, Amighty God joyning with

the Bishop's doctrine, he believed, and was baptized; and being rich, he brought to the Bishop three hundred pounds in gold, to diftribute to the poor; but upon this condition, that he should give it under his own proper hand in writing, that Almighty God would restore it. The Bithon received the money; and giving him a writing under his hand, (as he defired) divided the money among ft poor people that were in great necessity. The Philosopher having for fome years led a godly life, lying upon his death-bed, commanded his children, that when he should be dead, they should put this writing into his hand, and so bury him; which being performed accordingly, the Bishop the third night after in his sleep faw Evagrius, who spoke to him thus; Reverend Bishop, come to my grave, and receive thy writing, for my debt is paid me an hundred fold; but that it may more plainly appear to thee, I have fubscribed it with mine own hand. Early in the morning the Bishop fent for his fons, and when he perceived by them that the writing was buried with Evagrim, he went with the Clark of the City to the Sepulchre, which opening, they found the Philosopher firting, and reaching out his hand with the Paper in it : which when the Clarks would have received, he refused to deliver to any of them; but to the Bishop extending his hand, he delivered it, and so lay in his Sepulchte in peace, the Bishop shewing openly the writing in the fight of all men, thus newly subscribed; Evagrius the Philosopher, to the most holy Bishop Sinchus, My very good Lord; Know boly Father that I have received an hundred fold what I delivered to you : and therefore I have fent you this writing with my hand and name subscribed, to shew that I can require nothing from you. Which when it had been read to the people; he commanded the scedule subscribed by the hand of the Philosopher, to be lafely fet up and kept in the Library. Cedrenus.

T Constantinople, in the Monastery of the holy Mother of God, in the Church near the Sepulchre of Holy Sopina, the Image of the bleffed Virgin Mary holding an Infant in hexarms which Saint Luke had limmed in a table in the life time of the Virgin Mary, was placed. This picture is called Odigatria; that is, a leader or conducter, because she appeared to two blind men, and led them to her Church, and there restored to them their sight: the Citizens of Constantinople besieged by the Saracens upon a Tuestay made procession with this Image the whole day throughout; falting, praying, and fighting; at the same time, a certain Citizen advised them that they ought to fetch that Image, and all of them unanimously to pray to her in this manner. Holy Mother of God; who haft so often delivered us, now save us from the enemies of thy Son; If it be thy pleasure, thy Image hould not be drown'd in the Sea, overwhelm the enemies therein, which when he had faid he privily thrust the Image under water, and there holds it, and immediately thereupon there arose such a violent storm that drowned

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fome, and broke into splinters the rest of the Ships of the Sarazens, so that they were all destroyed.

- E Pagrim out of Procopius tells us that a Citizen of Adefa, in defpair to defend their City against Cofroes the Persian, sent the
  picture or Image of Christ which he himself had made, to Abbagarus:
  who when the City was ready to be taken, drew the Image to the
  ditch of the City, and threw it into the water, against the enemies
  piles; Which done, the works of wood, and heaps which Cosroes
  had made for his soot-Souldiers to go upon, being presently burnt,
  were reduced into ashes.
- He people strawing hearbs upon the Tomb of Nicecius the Lugdunensian Bishop; Aigulphus comming from Rome, brought some of them with him, which a Priest bestowed upon him, which giving to one in a draught of cold water, who was visited with a Feaver, he presently recovered his health. Gregorius Turopensis.
- The same Author, cap. 84. de gloria Confessorum, tells us of a wonderfull Revelation of Valerius the Cosoranensian Bishop: he saith that Theodore, the Bishop sinding two Sepulchres, and doubting whether belonged to Valerius; watching a whole night, he invocated Valerius that he would please to declare and manifest to him the place wherein he was buried, taking two Vessells of Wine and placing them before the Sepulchres, he said, which of these two shall be augmented or suller with Wine, it will thereby appear a manifest testimony, that the Sepulchre of Valerius is placed by it: the day sollowing, he sound one of the Vessels running over with Wine, which was placed by the Tomb of Valerius.
- Sepulchre of Leodegarius, Miracles were wrought, he fent a Souldier thither to fearch out the truth of the report, who spurning the place with his feet; saith, My Wise doth miracles as my breech singeth: which done, ever after as oft as he spoke, he farted, and stunk most abominably. Martinus in Chronico seria sexta id maxine seri solitum ait; and that thereby the Woman his Wise became so resolute a Christian, that she was afterwards a Martyr; and that King Pipin sending for the Woman, and inquiring of the truth hereof, was fully satisfied, that it was according to this relation. Vincentius, Book 23. Chapter 159. Et Epherdiensis, Chapter 59. referunt.

66.

Ladillaus first King of the Polonians taking to Wife Judith, daughter to Uratistaus King of Bohemia, who having been long barren, advised by the Bishop of Cracovia, sent Meslengers to the Monastery of Saint Egidius in the Province of Narbo, where the body of that dead Saint lay, with magnificent gifts, whereupon there was a time fet apart for three dayes fast, which the Monks were to observe, and spend in prayer to Almighty God, that for the merits and intercession of his gratious servant Egidin, he would grant an heir male to the Princesse. The third day of their fast, it was revealed by Vision to a certain pious Monk, that Almighty God had granted what they had with fo much zeal and devotion defired; the Messengers therefore, sent away assured hereof, when they returned, found the Princesse great with child, who afterwards was maturely brought to bed of a gallant young Prince, to whom they gave in Baptism the name of Bolestaus. Judith four Moneths after died, who gave, being a most bountifull and pious Lady, all the Jewels, Moneys, and estate in her power to bestow, to the relief of the poor; and the adorning of Temples which the was living: Cromeru, lib. 5.

67.

Hen the body of Vedastus the Attrebatensian Bahop was tranflated from the place, wherein times past it was laid, a blind man, named Audomarus, defired of Almighty God by prayer that he might see the bones of the Saint, and forthwith he received his fight, and praying shortly after, if his fight did any way hinder the health of his Soul, that his infirmity might return, he was again ftruck blind. Merul, lib. 5. cap. 4.

Ethodius, Patriarch of Constantinople, was pursued with much Matred by his enemies for his worshipping of Images, who corrupting a notorious common Whore with a fum of Money. which they gave her, caused her to accuse him that he had ravithed her, and that before the chief of the whole Senate : all which he bore with admirable patience, till they ordered that the Holy man, before Manuel and many of the chief of the Senate, should be admitted to no other purgation, but having spoke some few words removing that part of his cloathing which covered his privities, he should shew his members to them, which done, they appeared withered and mortified, whereby it was obvious to all men that he was utterly uncapable of Venery; which to the Orthodox was great cause of rejoycing, and of forrow to Sycophants and calumniators: And when the Holy man was asked whether sicknesse had been the cause that his members were so weakned, not without a modest shame he answered, that in time past when he lived at Rome he was by the Devill instigated to the lust of the flesh, by the often burning flames of love, which daily growing and increasing in him and he tearing left he should lose his resolved continency and chaste life, he invocated the holy Apostles Peter and Paul, that they would

help him in this combat, and praying incessantly to this purpose, In the night, saith he, in my sleep I saw two men standing by me, one whereof touched my privy parts with his hand, saying to me, Be of good heart, thy fire of lust shall be suddenly asswaged, who seemed so to burn my privy parts, that with the extream pain thereof I awaked: Rising from sleep, I found my privities enseebled, and almost mortified, from which time I was never troubled with slessly lust. Cuspian.

- A Gatha, Virgin and Martyr, after many torments which the fuffered by Tyrannus, for that he could not move her from her steadfast faith, caused her breast to be torn in pieces, and afterwards cast her into prison wosully hurt and wounded, being visited by the Apostle Peter, on purpose to cure her, the conceiving him to be some Surgeon that came to her, refused his help, and said, The Lord Jesus is my Physician, who by his onely Word is able to cure all my infirmities, and I have never in my life used any worldly help or Physick to my body. Then the Apostle Peter declaring to her who he was, and that he was sent by our blessed Saviour to her, leaving her made whole, and cured of all her hurts and wounds, vanished from her. Marulus, lib. 5. cap. 4.
- IN the reign of Philip Diodorus about the year of our Lord, 1182; when there was a deadly Warr betwitthe Rothomagenfian King, and the Earls of St Ægidim, and no possible humane means could put an end thereunto, a certain poor man named Durandus, of an obscure place named Podium, a Carpenter by Trade, working in a Wood, the Mother of God appeared to him, and gave him a small piece of parchment, upon which was pictur'd the Virgin and her Sonne; and in the margent thereof was written in Latin, Lamb of God grant us peace. He enjoyning him, as he faid, that he should declare the same to the men in arms, and that he should command them to put an end to their civill and unnatural Warr, and that in the Name of Almighty God, credit being given to his fpeech, and a peace concluded, there were many Images made in imitation of his, which those that carryed in their hats, securely and fafely without hurt, fought in battle, and likewise were upon their march or journey refreshed thereby, as much as if they had all neneffary provision, they supplying the want of all. Fulgosus, lib. 1. cap. 1. continuator Sigefberti.
- Agobertus, fon of Clotharius the fecond King of France, being very young, pulled from Sadregifillum, an excellent and worthy Nobleman, who was designed by his father to be presect of Aquitane, his honourable ornament belonging to his place, and grievously beat him, for that he conceived that he had not that reverent observation from him which belonged to the son of a King, being offended in the first place, that he set himself frequently over against him at the Table when he seasted, and that sorgetting

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his Majestie by wine, he rook from his hand the cup, which is not used but among a equals, and freely drunk in it. Whereupon the Nobleman went presently to the King, and shewed to him his deformed mouth, and lacerated back, with the fresh marks of all his blowes: whereat being inraged, he commanded, that his fonné should be taken and brought to him; the young man fearing the anger of his father, flees, and from one fecret place to another, absconds himself from his fury; at last, the King having but one onely fon, and thinking with himself, that he had done sufficient Penance for his offence, by his long fear and flight, refolves to forgive him, and be reconciled to him; those whom the King sent to Catullarus, Governour of the Parifians, who were to fetch his fon out of the Cave wherein he ablconded himself, when they came thither, were taken with fuch fear and horrour, that the haits of their head standing upright, and all the parts of their bodies trembling, they had no power to go into the Cave; his father supposed, that they, to gratifie his fon, who was to reign after him, were unwilling to perform his command, left his fon should be angry with them; and therefore he prefently pronounceth his fon's pardon; that they might go into the Cave to ferch him to him. place, far in the ground, lay buried the bodies of the Martyrs Dionyfius Rusticus, and Eleutherius, which to that day was not known to any man, who appearing to Dagobert in his fleep, advised him to vow the building of a Church there, which he afterwards performed, bestowing upon it great endowments, and magnificently adorning it.

Hey say, a certain woman delivered her sins in writing to Bafill the Great, supplicating him to pray to Almighty God set
whe forgiveness of them; he accordingly imploring remission
of her sins, all were blotted out of the writing, except one more
grievous then the rest; wherefore the woman was sent to Ephem
the Hermite, but by reason he was dead, she returned (having as
she conceived, laboured in vain) to Basil, who understanding that
he dyed that day, after the womans abundant pouring forth of
tears, he putting the paper to the breast of the dead man, who was
laid upon the ground, sindeth, when presently he took it away,
that the remaining unblotted sin, when he there put it, was now
clean blotted out. Marulus, lib. 1. cap. 16.

AT winton in England, in the year of our Lord, 975, Elferus, Prince of the Marches, defended the married Priests against the Monks, which observed the vow of Virginity; the Monks not able to defend their cause by Scripture, used the affistance of Dun-stane Archbishop of Canterbury, who not being able either by Scripture to maintain, That Priests ought to vow Virginity; therefore all his endeavours to consuct them, they esteemed in vain; at length during this hor contest, the Image of Christ hanging upon a wall, spoke words to this purpose; They are mistaken, that take

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part with the married Pricsts; by which Miracle most men were satisfied, that the chaste Monks were in the right; others thought, that this Image was caused to speak by magicall incantation, as they said; whereupon the married Pricsts inviting Eliteredia the Bishop out of Scotland, who whilest he and they were vigorously desending their cause against the Monks, the room falling upon their heads, most of the Pricsts were slain, and the rest hurt, but Dunstane standing upon a beam of the room, was preserved from hurt, and the Monks were likewise safe and sound, whereby Dunstane received victorious honour. But it was said by many, that this came to pass by witcherast. Mamelburiensis, lib. 2. Ranulphus, lib 6. cap. 11. Polydorus, lib. 6.

- Con s, not onely because they had increached some of the Territories of France, but for that they were also affertors of the Arrian Heresie; when therefore Clodovem was strenuously opposed by his enemies, and put into some danger by battle, he promised by vow, that he would offer to St. Martin his horse whereon he rode, if he obtained the victory; he was not unmindfull, when he had overcome his enemies, of his Vow, but resolving to give an hundred pieces of gold in lieu of his horse towards the adorning of St. Martin's Temple, his horse would not be moved out of the place wherein he stood, till he gave two hundred, and then his horse moved as freely as ever; whereupon the King merrily said, I see Saint Martin is ready to help in distress, but strict in requiring the full yalue of what is vowed. Johannes Magnus, lib. 16, cap. 2.
  - 76. When Luitprandus, King of the Longobards, was endeavouring to translate the reliques of St. Austin out of Sardinia, which was wasted by the Saracens, in his journey at a certain Town in the Therdonensian Diocess, his Coach stopped so upon a sudden, that by no arthe could use, it would be moved: he made a solemn vow, That if Austin would propiniously hear and cause his bones to be carried to Ticinum, he would give that Town for the maintenance of Priests, and men appointed for Divine worthin; the Saint hearing his request, caused the Coach to be drawn with much facility. Vincentius, lib. 23. cap. 148. Sigebertus translationis illius meminit anno Dom. 721.
- Pelbertus, Bishop of Bohemia, visited with a most grievous Feavour from his childhood, was brought to the Temple of St. Mary the Virgin, and being pronounced by his Parents, as dedicated by a vow to Religion if he should recover his health, he immediately was freed from his disease. Boussium, l. 2. Decad. 2.

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Genadius, Patriarch of Constantinople, having often rebuked a Certain Priest of the Church of St. Eleutherius, for that he by an evil life disgraced his profession; and not being able by any means he could use to reform him, he at last in the Temple complained to St. Eleutherius, of the wickedness of this Clark, and saint, saint and Martyr, Eleutherius, either reform and amend thy Clark, or cut him off, that he may no longer disgrace his profession. Cedrenus.

78.

Regorius Turonensis (de gloria confessorum, cap. 97.) scribir. When Hospitius was buried, a certain man took some of the dust of his Sepulchre, and wrapping it in a linnen cloath, carried it with him, intending to bring it to the Lirinensian Monastery; and taking ship, he sailed towards the said Monastery; upon a suddain the Ship stood as immoveable in the middest of the vaste Sea, as a rock, at which the Jews, to whom the Ship belonged, wondring, and much amazed, he declared to them, that he had with him the reliques of Hospitius; and now they might perceive, that those were the cause that the Ship would not stirr, unless they would steer their course to the Lyrinensian Monastery, where he was to place the holy reliques.

79.

Hen the body of Boniface, Bishop of Moguntinum, stain by the Pagans, was carried to the Fuldensian Monastery through Frisia, all the fields without any humane agitation, resounded with an unwonted harmonious Eccho. Scribit Werneius in fasciculo temporum: et Mutius, lib. 7. de Germania.

80.

N eleven hundred Virgins martyred by the Huns, their bodies were brought to the publick Church; whereupon, when a certain Priest had obtained the body of one of the Virgins, that he might translate it to his Church, moved thereunto by zealous devotion; whilest they were at Mattins, she resuming her body, and appearing as the had been alive, to the great wonder of the whole Colledge of Priests, who beheld it, worshipping the great Altar, immediately departed; the chief of the Society comming therefore to the Tomb, could not find the Virgin who was laid therein. At these Altars, innumerable solemn vows were were made, and wonderfull Tables, wherein the people did write their voices, were fastned on the walls with folding doors. As a certain German, who was addicted to the religion of these people, when he was very fick, one of them came to him when he was at rest, and did let him know, That if he would say the Lords Prayer 11000 times, he should not want the help and protection of fo many Virgins at the hour of death. Bonfinius; lib. 5. Decad. 1.

- N the times of the Hunni, (a people that came out of Septhia to live in Hungary) while that S. Servatius, the Bishop of Trajesum, did offer sacrifice, the top of the house was presently opened, and a very high Pillar of fire hanged out of Heaven even to the very Tomb, which not onely the Citizens, but the borderers also, and very many strangers did see. Wherefore they began to worship this most potent man, and reckon him among the gods. They did never intend to cover his Sepulchre, which was placed in the middle of the house, with the roof. And although they did perform their Divine duties there in the clear day, and did receive their Oracles, yet there was never any rain or hail, snow or tempest wanting at these sacrifices. Bonsinius, libro & capite eodem.
- Agabertus the King of France, erected the Temple of St. Dio-83. nyhus from the foundation, taking away from all others, and spoyling them, whereby he might enrich this alone; neither was any of his predeceffors found, who gave fo magnificent and exceffive yearly revenues to Temples out of their patrimony. He covered the Temple of Dionyfine onely with filver, and he made the bodies of the Saints to be placed there, covered with beaten gold, and having added many rich gifts, infomuch, that that Temple was fometimes his defence against the anger of his Father, when the officers, which would draw him thence at the command of his Father, being aftonished, stood before the Temple with their feet fo fastned, that they could not enter. But the dedication of that Temple was wonderful: For a certain Leper that lay all that night in the same Temple, did report to the high Prichs which came together to the dedication, That he faw Christ, and other Saints dedicating the Temple: And Christ commanded him, that he should relate that which he had seen, to the High Priests which came thither to the dedication; and left happily the belief of this thing should be defired, he would shew that fign, that he should be cleansed of his Leprosie; and the skin which was full of sores by the swellings of that disease, should be wholly taken away from his face. Therefore they not onely give credit to him, but also the High Priests abstained from the dedication. But for the memory of the thing, the skin was also taken from the face of the Leper. which being hidden in a golden box was shewed, and a day every year was celebrated among the yearly Festivals. Fulgosus, 46. 1.
  - 84. Count the Village Catula, where the holy Dionysius dyed, to whom she dedicated a Cathedrall Church. She humbly went to the Colledge of the Priests, that they might build a Temple with the colledge money. But their poverty

verty and want of Sand did alledge an excuse. On the contrary, the being carried by Divine inspiration, faid, I befeech you go out to the bridge of the City, and whatfoever you hear, declare it to They being gone out, while they stood attentively in the Market-place, if they might hear any thing, behold, two Swineherds coming towards them, talked together. The one faid, Whilest I did feek after the footsteps of a strayed hogg, I found a very great furnace of Lime. Ialfo (faid the other) found it likewife in The amazed Priests did relate to the Virgin those things which they had heard. But she did shed tears for joy; which when it was demonstrated to the Citizens, a magnificent Temple was erected with the collected money, and dedicated to Dionyfins, Truly, holy prodigies were not wanting at building of the Cathedral Church. For when drink did fail the Carpenters, the took a winevessel, which (when she had prayed to the Deity) the hallowed with the fign of the Cros; by and by the gave it full to the La-The Divinity alwayes renewing it with the like exceffive abundance, to quench their thirst, even untill she had finished the work, Bonfinius, lib. 5. Decad. 1.

When the first Founders of Venice (which they say were the Citizens of Patavium in Pontus) had builded some Cottages, and had not as yet dedicated a Temple to any Deity, suddenly a fire breaking out of the Master-Workmen's house in the night, the streeted all abroad, nourishing the slames. The multitude having turned themselves to prayers, did bequeath a Temple to St. James. The fire at the very same instant departed, and houses were crecked by their prayers. Egnatius, lib.6.cap.5.

A Bout the year of Grace, 1516, Balthafar Hubmegerus, a Divine at Regenspurg, at his Conventions he so entlamed the Magistrates against the Jews, that their Congregation being cut off, they might build the Temple of the divine beautiful Virgin Mary in the fame Which when it was faid to exhibit I know not what M's racles, the fame thereof being fiterched out fat and wide through Germany, lo great a concourfe of firangers fuddenly began to be, that neither the Temple, nor the Monastery, and scarcely the City it felf, unless truly the large Palace of the King, could suffice to great a company of vile, wicked persons. Thence the fury encreafed, when as a certain Ratifbonian incidently remembred the beautifull Virgin Mary fo much, that being fnatcht away as it were in an extafie, did ffrive night and day to come straightway to her with a reftless course, leaving behind him Parents, Wife, and Childrens neither faluring nor acknowledging those which he met in his Journey. Neither truly could he be compelled with threatnings of The people being enraged, (for this madness had almost driven the common people and Tradefmen) fnarcht with them the instruments of their Art which were next to hand, did bring them Ddd a

85.

to the Image instead of an offering, to be hung up in the Temple. Thou mightest have feen women leading Children, old men leaning on their staves, Children reaching a crust of bread or an apple. intead of a gift; the fick drawing near with their sheets and coverings; dumb, deaf, and blind with their eyes open; in the mean time, being unmindful of meat, drink, or fleep. Having entred the Temple, all were not affected with one and the same manper; but those who had attained to the highest point of Grace, according as the Mass-Priests perswaded : as soon as they saw a beautifull Image, they fate down without any word speaking, like men stricken with the Planet ; being come to themselves, they professed all together with fury, That they were healed of their diseases. This perswasion made many, with a desire to excell in superstition, to cast themselves, at the entrance of the Temple, on the ground. When the Edict of the Senate did severely punish this infolence of immoderate worship, whether it was done by the revenge of the Deity, or the wrath of the Devil, whereby that feducing Dreamer (who for eight years and more, had made the credulous Germans mad) might perish together with his miracles. There are some which think it was done by the fraud of the Jews; others, by the deceit of them which should have the greatest gain by this peregrination: This authority was purchased to that place by magick art, which the worship of the Image, and the minds of the people being once deluded by superstition, encreased and enlarged. Be it as it is, most men of Judgment, and true Catholicks. judged, that these were Magical and Diabolical signs, rather then Divine. Sebast. Francus in Chronicis.

- Ampertus, a Knight of Lovain in Brabant, did bear a full of the Reliques of Saints hanging down from his neck even into his breast, and he believed that this was a safe protection against all kinds of dangers. But in the Battel against the Duke Godfrid, that inchantment sell from his neck into the field: and presently after the Knight (before invincible) was killed, in the year, 1015. But a certain Souldier, having known the preservative against bewitching, hid it in his house. But the thing was betrayed by the swelling of his huckle-bone and thigh. Therefore it was delivered to Ethelon the brother of the slain Knight. Sigebertus, in Chronico.
- The Metensian Bishop performing the Government of the Clergy-men, in the stead of Poppo of Treveris, (a City of Germany) who was gone into Palestina, made a nayl very like the Altar of the Lord, and hid it in his bosome, which he did restore, although swimming in blood, and shur up the earth, which was shaved away with the blood, in Crystall, Catalogus Treverensis.

Christ being crucified, which were given him by Helena his Mother, he fastned one to the Crest of his helmet, he made a bridle for his horse with the other, (which may be seen at Mediolanum to this day) having considence, that in the help of these, he should eschew all dangers of his life. But what is more wicked, then that thou shouldst ascribe those things to the iron, which belong to the most high God? Fulgosus, lib. 1. cap. 2. de cultu divino ex Ambrosio.

89.

Dope Gregory II. fent three holy Sponges, to Eudon the great Duke of Aquitan, which were wont to be used at his table. He distributed them, being cut in pieces, to his army, which he did conduct against the Saracens, and it happened, that none of them which did partake of it, were wounded or slain, Eudoni epistola ad Gregorium, in lib. Pont.

90:

Monk of the Roman Convent, which being a boy, was delivered by his Parents to an Abbot, where he did offer facrifice, and leaving his Religion, he married a Wife. But being
fick of the Quinfie, he was brought back into the Monastery, receiving the habit, and repentance, and he was beaten cruelly with
whips, by St. Andrew and Gregory, for his faults committed. Hence
leaping out of his bed, he put on a garment made of Goats-hair, and
another that was to cast over his shoulders, and having entred the
Temple of St. Andrew, he said to the standers by; Behold, I being
so purified by the stripes of the Saints, I depart out of my body, as formerly
I is used out clean by baptism. And dyed, while they were muttering
a Soul-mass for the dead. Vincentius, lib. 25. cap. 57.

91:

A Certain man of Colonis, (an Ile in the Argolick Gulph) born of a Jew his father, but being converted, when he perceived the body of our Lord in the Paschall Feast, he carryed it whole (I know not for what use) in his mouth home with him. But he being affrighted with the Divinity, did bury it in the Church-yard. The Priest came suddenly upon him by chance, and discrying what was done, having opened the pit, he found the form of a Child; which when he hatted to carry it to the Church; it vanished into the thin Ayr. Trithemius in Hirsaugiensi Chronico.

92:

A Certain infamous woman, at the yearly folemnization of the Paffeover, at Castrum, (which is called, The golden Mountain) when the perceived the body of our Lord in her mouth, the shur it up whole in her chest at home. A little after, when one of her Lover's by chance opened it, he found the factifice (as they call it) of our Lord's body, changed into the shape of sless and blood, in the year of our Lord, 1181. Sigeberti continuator. By these delusions Satan doth strive to confirm the Popish siction of Transubstantiation.

- IN the year of Christ, 1345, when certain men confecrated a facrifice, they did steal the memories of all the Saints, with their own diff, which was dedicated, out of the Temple; and because they found the dish not gold, (as they believed) but brass gilded, they cast it into a filthy Pond at the Village Bubalum, near the City Presently the place shined with frequent fires, and little fire-brands fome dayes and nights continually. When that mitacle was presented to the Bishop, not as yet discovering the cause thereof, after he had proclaimed a three dayes fast, when he went thither with an annual Pomp: and having found the Eucharift there, he brought it thither, from whence it was carried. But in the very fame place where it was found, Cazimirm II. King, did build a magnificent Temple with exceeding rich walls, entituled, The body of Christ, and in process of time environing a very large space of ground with a wall, he built a new City, and called it Cazimiria, after his own name. Cromerus, lib. 12,
- Jonathas Judem of Bruxells (a famous City of Brabant) in the year of Christ, M. CCC. LXIX. redeemed certain sacrifices (as they call them) dedicated to Holy Katherin, and being slain in a Garden by the assault of his enemies, he left them to his Wise to keep, and she to her son Abraham; who on Friday in the Holy Congregation of the Jews, having chosen out his sacrifice, he pierced it, and did tear it in pieces. But abundance of blood proceeding, the Mother of Abraham being converted, divulged the miracle. Weneislaus the Duke of Brahant, having made diligent search, he took care, that Abraham and his associates should be burned alive before the Temple of holy Katherine, and religiously placed the facrifice in the Cathedral Temple of Saint Gudula. Ludovicus Guicciardinus, in descriptione Germania inferioris.
- In Eretofore the Rule of the Mass for the soul of the dead was sand fang openly, and with a loud voice. But Pope Vigilium instituted, That it should not be performed but in a holy place, in holy garments, and a low voice. It happened once, as Shepherds, having put bread ridiculously upon a stone in the field, rehearsed the words of the Canon, by which it was transubstantiated: and so suddenly seeing bloody humane sless before them, and stricken by the appointment of God, they presently dyed. Hermannus Gygas.
- Hen the bodies were thought to rest in their graves, the earth would be carried out of the vault of the Temple of Paulinus at Trevery, where the Theban Legions were killed by Risticanarius Maximianus, heretofore Lievtenant to the Emperour, a certain head being cast forth by the Priest unwarily, did bleed excessively, and remains bloody even to this day. Schaffnaburgensis, Anno 1972.

Regino doth declare, that Clodovem, King of France, because that irreligiously he plucked the body of Dionysius out of his grave, and broke his arm, and snatched him with violence; presently being assouished, sell mad, and after two years lost his life and Kingdom. Idem Adon Vienensis atate 6. & Nauclerus generatione 23. Sigebertus circa annum Domini, 660.

98.

HEGor Boz: hius doth relate, That if any woman kicked the .
Tomb of a bleffed woman at Guanora in Scotland, the ever after remained barren. Cardanus de Rerum Varietate, lib. 8, cap. 44.

99.

A Certain woman which had carried the shoes of holy Genovepha to Lutetia, suddenly lost her eyes, and having begged pardon, received her fight. Bonsinius, lib. 5. Decad. 1.

100.

When a Robber came to the Tomb of wencissans IV. the honourable King of the Bohemians, upbraiding the dead man's life, a stony Statue put upon the Sepulchre gavehim a buffer, and presently being smitten blind, he suffered for his wickedness. Afterwards the Statue was said in the privy Chappel, and another Brazen one was put in the place thereof. Eneas Sylvius, capite 28. Histor. Bohem.

101.

A Certain Constantine, the overthrower of Artabasdus, seeing the Image of the God-bearing-Virgin standing, having caught up a stone, he threw it at the Image, and brake it, and when it fell, kick'd it. And he saw her in his sleep standing by him, and saying, Dost theu know how audacious a fault thou hast committed against me? but it will fall on thy own head. On the morrow the Saracens defending the walls, and the battel being joyned, he miserable wretch running to the wall, being struck on the head and face with a hurled stone, he had a punishment according to the deferts of his wickedness. Paulus Diaconus, lib. 21. Rerum Rom. & Cedrenus.

102.

Conflantine the Bishop of Cyprus in the 4th assion of Nicena the second, doth declare; That a certain heardsman, who had pulled out the right eye of the Image of Aary with a prick; afterwards going out into the field, when he struck the cattel, his own eye dropt out. And there was another certain man in Cizium, (a Town of Cyprus) because that he had driven a nail thorough the head of the same Image painted upon a wall, had a mighty pain in the head, which he could be in no wise eased of before that he had drawn out the nail. Also the same man doth affirm, That an Agarene endeavouring to pluck out the eye of the Image of Mary, with a long Spear in the City Gabala of Syria, digged out his own eye, and wastormented with a burning Feaver. And in the 5th assion; yet other 3 miracles are published, which were executed by Images,

to confirm the worship of them, which Charls the Great in his book of the worship of Images, doth refer it to the force of superstition.

- A Certain Jew having received baptism in Hannonia, being listed up from the holy sountain by William a Knight of Holland, returning with the Dog to his vomir, he smote the Image of the Virgin Mary in the Temple, privily with a punniard in the face, abundance of bloud gushed out, The Jew prepared himself for slight. The Virgin did appear to a Smith in a Dream, doth shew him the author of the mischief, doth exhort him to pursue him, and offering a duell to convince him of his wickedness. He doth obey, and by single combat doth drive the conquered Jew to the Cross. Johannes Trithemius in Chronico Hinsaugiensi.
- Thilest a peace was contracting between Henry and Philip, the Kings of England and France, certain Officers being brought in from Richard son of Henry King of England, which that Age called Coterelli, while they played at dice, a certain man having lost his money, seeing the Virgin in the Porch of the Temple, holding her son in her right hand, throwing a stone at the Image, he broke a part of her son's arm, from whence blood plentifully slowing, it proved a remedy to many sick people, who devoutly sought help thereby; the Officer being taken away by the Devil, dyed most miserably the same day. Robertus Gaguinus, lib. 6.
- The fixth year of King Charls, the Frenchmen took a Town called Burburgum, and having broken into the Temple, a French Souldier feeking to lay hold upon a filver Image of St. John, it is reported, That the Statue turning to him, he fell mad, and killed himself with his own teeth. Robertus Gaguinus.
- T Buda, a City of Panonia, two Gamesters meeting together, 107. the one said he playd in the Name of God; and the other, in the name of the Devil: he which made God by his vain words, a favourer of his wickedness, dost not onely all his money, but his cloaths alfo; and going towards home about mid-night, desperately inraged by his loss, as he went through a Church-yard, thus posseffed with anger and fury, looking upon the Image of our Saviour crucified upon a Cross, he snatcheth up a stone, and strikes it into the face of the Crucifix, which making a hole therein, fluck fast in it; whereupon great store of blood miraculously issued thence: a Burcher who was troubled with the Gour, living close to the Church-yard, being an old man, and in his bed, heard a low voyce, which bid him rife, and strike with his great knife whomsoever he should meet; which words, when they had been thrice re-iterated, and that with threats of much mischief to befall him, if he refused, he resolved to obey the voyce. Therefore when at first he was not able to rife out of his bed, by reason of his infirmity, at length, flowly rifing, he layes hand on his flaughter-knife, and going to the Church-yard,

Church-yard, meets the wretched mad Gamester coming towards him, and thrusts his knife into him; which done, coming to the house of the Judge, he desires to speak with him: The Judge at first believed it to be meerly an imposture of the Devil, though he declared to him his Dream, and the slaughter he had committed; but when it was light, coming to the Church-yard, whilest the people slocked about the dead body, Devils with terrible howling snatching away the corps, carried it into the ayr in a trice out of the sight of the spectators, which with the hole in the Crucifix, out of which blood issued, demonstrated the persidiousness of the Gamester, and freed the Butcher from danger. M. Frischim in Meteoris.

IN the year of our Redemption, 1383, there was in this Countrey, a certain fellow named Schelkrop, of mean Parentage, one of the infamous rout, who naturally was indued with a bold malignant wit, and by licentiousness and custome was come to a great heighth of wickedness, wherein he not onely delighted, but gloried, he passed his time in Bawdy-houses and Taverns, and with great eagerness followed Play; from whence all kind of vices ingender; as fast as vermin from the putrefaction of a dead carcass; and especially impiery towards God, is thereby begot. In all which, Schelkrop was so notorious a Captain, that the time wherein he lived could hardly parallell him. He upon a certain time, according to his custome, tryed his fortune at play, having choyce of companions like himself, they went to a publick Gaming-house, a Tavern in the Suburbs of Moguntinum, called Filisbach, the fign of the flower, which was commonly called Zuder Blumen; and when they had for some time playd there at dice, it fell out, that Schelkrop was fo unfortunate, that he had lost almost all his money; which when by continuing of play, he did not onely not recover, but very much augmented his loss, he began, as he was wont, not onely to vapour with his fellow Gamesters, and give them base and unhandsome language, but likewise most impiously to blaspheme God and his Saints; some report, that when he was thus with rage and impiery incensed, that he openly threatned, That whatsoever Image of our Saviour he first met withall, of it he would take revenge of his present loss. But I will not confidently assirm it, but it appears plainly, that when he went from his companions, he came to a certain Chappel feated betwixt the Church of Saint Alban, and the Temple of the bleffed Virgin, where Images were kept, and fuddenly fiercely hacked and hewed the Image of our bleffed Saviour crucified upon the Crofs, and that with one froke he cut off the head thereof, so that it fell from the body, and that with the edge and point of his fword he flasht and thrust many other Images of Saints which were placed by the Cross, &c. Hitherto Schelkrop was mad with fury and rage; and what followes, will declare how miraculously divine revenge seized on him; for suddenly, dreadfully, and miraculously blood flowed from the cuts,

Eee

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flashes,

flashes, and thrusts, that he had made in the Images, as if not Images made of wood, but living men had fuffered that injury; and Schelkope now as one attain'd to the full measure of execrable impiety, flood fill, not able to move a foor, till he was deprehended in his raging crime by paffengers, that found him in the place where he had perpetrated that villany, for which they feifed upon him, and brought him before the Magistrates, by whom he was most defervedly condemned to die, and accordingly was burnt in the fight of all the people, not far from the City, in the place which the people commonly call the Jews Sand, because they were used there to interr their dead. And the Images, famous by their hurts and the blood which issued from them, were translated by the hands of Priests, from that little Church, to the Temple of the Holy Cross; where to this day that dreadfull blood is to be feen, and fo religioufly honoured, and many mortals variously afflicted, making vows to vifit that place, have obtained of the most great and good God fuch mercy, as to be cured of their infirmities, and delivered from their afflictions. Theodoricus Gresmundus, legum doctor.

- And although this impiety and petulancy of furious men is no way to be tolerated, but rather by Laws and punishments to be repressed, yet I believe, that, without doubt, these miracles were wrought by the fraudand imposture of the Devil, to confirm Idolatry in the hearts of men, by the worship and adoration of Images, by which they would confine God to dwell in trunks and stones; which Idolatry was most frequent, and to this day is in the Papacy. See concerning these signs and prodigies, Paul's latter Epistle to the Thesalonians, cap. 2. and seriously consider the Text.
- In the twenty fourth year of Constantine, at Coprominum in Beritum, the Image of Christ was contumeliously abus'd by the Jews, whereupon blood and water openly appeared to issue out of the side thereof, whereby many were cured of their infirmities: they putting it into vials sent of it all the World over, by reason whereof an Holy-day was instituted the fifth Ide of November, in remembrance of the Passion of the Image of Christ. Sigebert in the year of our Lord, 765, saith, The Fathers in the Nicene Council were of opinion, that this happened in the time of Athanasim, and that he particularly related and commended it to posterity. It was translated from Syria (as it is reported) rather by Divine then humane counsel. Sabelliem, lib. 9. Ennead. 8. et Cuspinianm.
- A Certain Jew in the time of Pope Pelagian, stealing the Image of our Saviour out of the Church, and thrusting it through with a weapon, carried it privately home with him; and being about to burn it, when he perceived it bloodied, he was so amazed thereat, that he desists from his intent, and went and hid it; which the Christians seeking for it, found it by the track of blood which fell

from

from it as it was carried; for which fact they stoned the Jew to death. Sigebertus in Chron.

The and Philip contending in War for the Empire, many committed themselves and their goods to the Temple of Saint Gowarus, not far from Trevers, because the place, as they conceived, was excellently well fenced both by nature and art. Whither Vernerus Bolanus coming to fight against it, the belieged fearing left the enemy should enter by a window, which they conceived the weakest part of the Church placed there, the Image of our Saviour upon a Cross which was made of wood, whereby they thought they had fufficiently secured it from the irruption of the enemy that way: a certain bow-man ayming at that place, thor his arrow into the Image of Christ, and presently the blood flowed out of it, as if it had been a living body. Vernerus terrified therewith, takes the cross, and threw it into the Sea to warr against the enemies of Christ, and the Image and Arrow was conserved with the blood sprinkled on them, notwithstanding. Fulgofin, lib. 1.

Gregory the Great in his Epistle to Theoslifus, saith, That a cerain Longobard of the Region of Transpadua, found a golden Key of Peter's, which he sent as a great Present to the King of the Longobards, who caused it to be engraven on his sword; which as soon as he made use of, struck with Satarical sury, he cut his own throat with it, and dyed the same hour; Whence had Peter so pretious a key; and to what purpose?

Ldegissus, whom Pandulphus Prince of Capua commanded to go to Cassinum, and from thence to Planeta, and bring with him the Chalice of the Emperour, and other more pretions ornaments of the Church as a pledge, whilest he was about to endeavour to perform the command of his Master, at the Altar, before which he stood adorned, he fell upon his face, struck with the Palsie and Falling-sicknesse, becoming thereby a miserable spectacle to the beholders; from which ficknesse, though he after a fort recovered, yet his eyes and mouth continued pittifully difforted; and moreover, the Prince did not onely perfift in his enterprise of facriledg, but defigned greater against the brethren, but after his death, a certain boy told to huntimen, that he faw him tyed with Iron bonds, and drown'd up so the throat in a miery flinking Lake, and that by two ugly black spirits, he saw him one while cast into the deep, and another while pulled out, the cause of such horrid punishment inquired by the boy of him; he answered, It was, because he had taken a golden Chalice out of the Monastery of St. Benedia, and had neglected to reffore it before his death, defiring the boy to acquaint his Wife herewith, and wish her to restore what goods were taken from the Monastery, which notwithstand-

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ing the woman being coverous, refused to perform. Chronicon, lib.2. cap. 62.

- A Certain Hermite inhabiting in a Rock near an High-way of a Neapolitan Seigniory, looking our at a window to see what time of the night it was, after he had said over the Nocturnal Psalms, saw a long rank of Blackmoors going loaded with straw, and threatning fire, who asking them, Who they were, they answered, That they were Devils, and they meant to bestow the combustible matter, they carried upon men, and that now they went for Pandulph Prince of Capua, who was a dying; in which very hour, as it afterwards appeared, Pandulph expired his life; and presently after, Vesuvius, a Mountain, vomited out such slames, that store of scorching Sulphur rising thence, appeared like a torrent, with great force and violence, discharging it self into the Sea. Chron. Cassinense, lib. 2, cap. 84.
- 116. Undergensis & Platina narrant, That John Baptist appeared to a certain rapacious and sacrilegious fellow, (who came to the Monument of Rothares, King of the Longobaras, in a Church built for the repose of his dead body, and took away all the ornance wherewith it was buried,) and blamed him for his presumption to dare to touch his body, who alchough he had not walked in the strict way of truth, yet he had committed himself to his patronage and protection. By reason of this impiety, this facrilegious person could never after go into the Temple; for as often as he assayed to enter thereinto, he was driven back by a ghost, which offered to cut his throat, if so be he proceeded; and so was forced to retreat.
- IN that Warr that Charls the Eighth, King of France, waged 117. against Anne Dutchels of Britain, whom afterwards he married, a certain Souldier of Britain going out of the City of Rhemes, to plunder, in the Temple of a certain Town, whereinto the Counts trey people had brought the greatest part of their goods, he breaks open'a Cheft, thinking that it belonged to fome fecular person, and loading himself with as much as he could well carry of the goods therein, returning home with them, he looking amongst his plusder, faw amongst the rest certain small pieces of linnen cloath, like to handkerchiefs, and not conceiving that they were such as Prieffs use for a napkin to carry the host, he bestowed them on his Landlady; who perceiving them bloody, the first looked upon her hands; which when the found hurt, but could not perceive any blood issue from thence, the searched her bosome, and found all the skin of her breast, lining of her Wastcoar, and lower petticoat imbroydered with blood; the woman carrying these cloaths to the River to wash, could not possibly take the blood out of them, thoughby washing thereof, the water seemed bloody. Which is not

not unlike what happened to Pope Led, who to these that sought from him holy reliques, be cutting part of a napkin, which is called the Corporal, gave it them; but when he perceived a certain man to despise it, Leo in his presence pricked the corporal, whereby he made it plainly appear, that blood slowed from it. Falgosis, lib. 1. cap. 6.

GRegorism Turonensis, cap. 81. de gloria consessoram, writes concerning Marianus the Hermite, a Holy-day in temembrance of whom was wont yearly to be kept, that the house of a certain man (who to perform domestick business, and his necessary occupations, neglecting the observance thereof, and being rebuked for it by a neighbour; answered, That it was better to perform his necessary work, then shew such devotion to such a Saint, whose salvation was doubted) was fer on fire and destroyed with revengefull slames, in such manner that his neighbours houses joyning close to his, received no hurt at all thereby.

A Certain Aurelianensian, about to labour in his vineyard in the holy Feast of Avitus the Cartonensian Abbot, admonished by others to sorbear work, as soon as he betook himself to labour, his sace was writhed towards his back; (to wit, by the Devil, the murtherer of mankind, turned the contrary way,) It was a terrible sight therefore to a multisude of Spectators: but the man going into the Temple of Avitus, and desiring forgivenesse of his sin, obtained that pardon, insomuch that his sace was turned to its right place. Gregor. Turonens. lib. de gloria Confess, cap. 99.

A Certain Citizen of Paris having pawn'd his cloaths to a Jew, being not able to redeem them, promited to the lew, if he would restore his apparrell, to give him for the same, the host which he should receive the next Easter; which the Jew consenting to, he according to his promise bringing to him; the lew takes the host which he received, and casts it into a vessel full of boyling oyl and mater, and with blasphemous words falls to scorn and reproach it; whereupon, as 'tis reported, a most beautifull young man leapt our, and with wonderfull agility avoided the lew, who fought to drown him with a staff that had an Iron hook at the end thereof; his fons standing by, and frighted with the strangenesse of the fight, run to their Mother, and tell her the cruelty of their father against the young man; immediately there is a great concourse of people, who take the hoft from the Jew which the Bistop carryed to the Church of St. John in Gravia, the Wife and Children of the lew were by this miracle converted to the Christian faith, and he brought to prison, where with many words he bragg'd of the virtue of the Talmud, and calls for it to be brought to him to deridd thereby the superstition of the times; which when he had received, and began to hope that he was fecure from fuffering for his impiety, he with his book were confumed by flames, which isfued

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from a pile of wood made for that ourpole, as violently and file ifly, as an arrow out of a bowc. Thomas Patriarcha Barbarten fis lib. 3. Fortalicii fidei. one, of native and a most it sway ments desputit, bestablished me production corporal

- IN the Arverner fian Church, a certain impious fellow fwore uni J21. truly; whereupon his tongue was fuddenly tyed; for that he could not speak, but lowed like a beast. And grieving heartily with fighs for the perjury he had perpetrated, he humbly caffs him felf down at the Sepulchre of the Bishop Dretemenish, imploring his help, (not God's, as 'sis commanded) and finds his tongue loofed, and himfelf able to speak as expeditely as formerly, publickly confessing his fin, for which wittingly and willingly committed. this punishment fell upon him, Gregorian Turenensis de confessoritm.
- Elebo, Prince of the Polonians, by Asatagem taking Cracovia 122. VI from Boleflaus Duke of Bohemia, the Princes making a Truce, met together at Cracovia, where Boleflaus is taken at a Feaft, and both his eyes put out, and his Nobles cruelly flain; the Prisbuisenfians being privy to the treachery, and partakers of the wickedneffe, the fame also endeavour treacherously to kill the brother of Boleflaus; for Cochares drawing the young man into a Wood, upon pretence of hunting, commanded him to be bound to the flock of a Tree, and thot at with arrows, It is reported, that at that time St. John Baptiff invocated by him, received the arrows upon an hais ty cover or skin, and so defended him, and that he warned his Wife by Vision, to relieve her Husband in that great danger; whereupon Overa, a fervant to the Prince, with great hafte, and good speed, declared the Treason to the people, who speedily comming to the relief of the Duke, released him, and killed the Traytors. In that place the Monastery of the order of Saint Benediff was built, and a greater Altar placed where the Tree, to which Japares was bound, flood. Aneas Sylvins, in histor, Bohem.
- Omnenus the Emperour being fick, and feeming ready to 123. faint, was reflored by the Image of our Saviour; for an holy imbroydered wail placed upon the Chalice, which had the picture of our Savious wrought upon it, was spread upon the bed wherein helay, and his body wrapped is it; whereupon the vehemency of his fickness was immediately remitted; and he arising, took mean, was perfectly well, and freed from his difeafe; but when this recovery of his in this manner feemed to the people as a thing not to be believed, that he might take away the incredulity of them, he went on horseback into the Market-place. Cufpinianus.
- IN the time that Piolomey fought for the cross with great anxiety, 124. because he could no where find it, other Monuments of the Pasfion of our Lord, miraculously discovered themselves to mortals; At Lateria, Ludevices, the fon of Philip Augustes for three years, (the King Gich.

King being absent upon his holy expedition) was visited with such violent sicknesse, that every one expected the expiration of his life, which was onely known to be in him, by weak and almost insensible breathings. Mauritius, the Bishop of Paris, brought with great reverence to Lutetia, a part of the blessed crown of Thorns which was kept at the Church of Dionysius, and the sacred nayl, obtained by prayers; which as soon as 'twas but moved towards the sick Prince, his sicknesse was driven away, and his health persectly restored. Amilius, lib. 6.

Certain man mortally wounded, by tasting a little bread consecrated by St. Bernard, was immediately healed, he could by benediction make bread continue many years uncorrupt, retaining its colour to the fight, and sweetnesse for the tase. In the Tolosanum Province, many sick, by tasting the bread which St. Bernard had blessed, recovered their health. A certain Salernitanian Citizen, with the water wherein St. Bernard the Abbot had washed his hands, was restored to health. Autor vita.

The Malmendrensian Monks, after they had in vain by prayers and tears sought the free restitution of their Monastery from Cesar, who had subjected it to the Colonie of Antistitus, they sought for the bones of St. Remachus, and brought them to Leodium, and layd them upon the King's Table, sitting then at meat, which broken with the weight thereof, they by falling, broke the legs and feet of a certain Noble-man, who by the intercession of Remachus, imploring the help of Almighty God, was made whole, and that in such sort, that there remained not so much as the least scarr or mark where his hurts had been; And when as more Miracles were wrought by these reliques, the King did not onely restore what he had taken from the Monastery, but bestowed gifts upon the Monks, Anno 171. Schaffnaburgensis.

IN the Confines of Biturgum and Turonum, Claudiomagus being 7. Governour, there being a famous Church, in a fecret place whereof, when in his pilgrimage Saint Martin coming thither, lodged upon straw, upon whose departure the Priests and Virgins in devotion, for that they had a most reverent esteem of his piety, divided amongst them the straw whereon he lay; part whereof, when they hanged about the neck of one possessed with a Devil, he was suddenly disposses. Box sinius, 1. 5. Dec. 1.

Moble woman ignorantly translating the bones or reliques of Stephen from Jerusalem, to Constantinople, thinking they had been the bones of her Mother, it happened, That the Devil's howling in the ayr discovered the Angels harmoniously singing, driving them away, and the daughter of the Emperour possessed with a Devil, cryed out, If Stephen come, I shall be presently made well.

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- A Certain Noble man, a Presect or provost under Otho the second Emperour, being possessed with a Devil, by a chain, which as it was believed, had bound St. Peter put about his neck, was presently disposses in the year, 983. Ut Chronicon Saxonia habet. Vincentius, lib. 24. cap. 88. Othonis primi temporitus accidise narras, Sigebertus verò secundi.
- He people strewing herbs about the Tomb of Nicetim the 130. Lugdunensian Bishop, Augulphon the Deacon coming from Rome, and bringing with him some of them which were given him by a Prieft, gave of them in a draught of cold water to leverall visited with Feavers, and they were suddenly restored to health; Gregory of Turon affirms as a most certain truth, that this was done in his time. It is reported, that the Albanensian Bishop, fick of a Feaver, taking bread and water out of a dish (out of which St. Bernard was wont to cat meat), as foon as he tafted thereof, recovered his health. Autor vita Bernardi. Gregorim Turonensis de gloria confe forum, cap. 85. de Sylvestri Calvillonensis Episcopi ledulo funibus ligatur, ligato mira quadam narrat. Many fick of Feavers being laid upon this bed of the Bishop, have been refreshed, made whole, and lufty; he faith he faw many troubled with infirmities. who but by touching some small particles which had been cut from the ropes of the bed, restored to their former health; he likewise faith, he faw his Mother with a particle of a rope which had been cut from the ropes of that bed, to cure a woman fick of a Feaver, by putting it about her neck.
- Isi. I Vo, in Chronico, & Paulus Diaconus, libro 6. cap. 2. de gestis Longobardorum narrant, That in the time of Constantine, about the year
  of our Lord, 682, during the three moneths of July, August, and
  September, a pestilence had so depopulated Ticinum, and so many
  of the Inhabitants which remained alive, sled out of the City, that
  grass and weeds sprung up in the streets thereof; whereupon it
  was revealed to certain men, that the Plague would not thence
  depart, till they had built up the Altar of the Martyr Sebostian in
  the Church of Saint Peter; And that it came accordingly to passe,
  for the reliques of Sebastian being translated from Rome to Ticinum,
  and the Altar built, the Pestilence ceased. And hence it is, that the
  superstition which possess the minds of the ruder fort of men, by
  conceiving Sebastian a guardian and desender of men from the
  Plague, first took its rise.

Onstantine the Great having overcome Maxentius, there appeared as a symbol, the sign of the Cross in the sirmament; when he likewise thought to fail upon Maximinus, Adeadly enemy to the Christians, he was suddenly afflicted with a disease called the Elephantiasie, all his Physicians despairing of his recovery: at last the Greeks having a place in their Capitol, in which they as-

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firm. If the Emperour wash it, being filled with the blood of children, he should recover his former health. Without all doubts that kind of remedy was familiar with the Kings of Egypt; (Scribit Plinius, lib. 26, cap. 1.) the Children therefore are called together, and the hangman ready, expecting an Edict to perpetrate that villany; but the Emperour, being a most humane gallant man, was so moved with tears of the tender Mothers, that he could by no means find in his heart to deprive them of their children, but delivered them to their Mothers, choosing rather to dye, then to relieve himself by the innocent blood of children: The next night, he faw by Vision Peter and Paul coming to him, who admonished him to go to Sylvefler the chief Bishop of Rome, and wash himself in a pool there which they decyphered to him; he obeys this Vision, and bestowing himself in fasting seven dayes, he with his fon Crifyin were washed with baptism by holy Sylvester, having been anointed with oyl; at which time an extraordinary miraculous light illustrated the place, and a melodious found was heard; and Constantine himself being touched by a Divine hand, cometh our of the Laver fafe and found from his infirmity. Nicephorus, lib.7. cap. 33. et Cedrenus.

Otharingus being a prisoner at Constantinople, was so robustious and strong, that the Turks were afraid lest he should break his chain and fetters, and therefore they made an Iron Collar or chain, and put it about his neck, with chains of Iron fastned to it five fingers broad, and three fingers thick, reaching to his fetters; in which condition the prisoner remembring St. Nicolas, who had lived in his Countrey, invocates him to intercede to Almighty God for him; whereupon fleeping that night after, the next morning when the Sexton opens early in the morning the door of the Temple of St. Nicolas at Varanguilles, he finds there this Captive fleeping, who awakened, acknowledged himself miraculously brought thither in his fleep, it being two thousand miles distant from Nanceum, where the day before he had invocated this Saint's The miracle being divulged, the people run to fee intercession. it; and after Mass, having sung some praises to Almighty God, four Smiths are fent for to free him from his chains; which when it appeared that they could by no humane power be dissolved of their own accord, as it were, but by the command of Almighty God, leapt in funder. Vierus, lib. 2. cap. 29. de praftigiis Damonum, ex libello de Gallie San Auariis.

Regorius Turonensis, lib. 5. cap. 6. writeth, That Bituricus, Archdeacon of Lions, by the cutting of Cataracts or skins which grew upon his eyes, lost his fight; and being helpless by Physicians, made his address himself, by the devotion of fasting and prayers for two or three moneths to the Church of Martin, that he might receive his fight; and ardently making his prayers upon the Feast-day of St. Martin, obtained his desire.

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- Procession the time of Charls the Great, when he had led the Procession through the City of Rome to the Church of Sylvester, by his chief Officer, for the celebrating the Paschal; and Pambulus a Priest, whose silthy life he had often corrected, was stript of his Pontificial Robes, and deprived of sight and speech, and coming to the Monastery of Erasmus, and carried to the Image of Albinum, in the Church of St. Peter, as it is reported, he there received again his eyes and tongue. Sigebertus, Anno 799. et Bonsinius, lib. 9. Decad. 1.
- GRegorius Turonensis, libro de gloria confesorum, cap. 96, tells a miraculous story of one visited with the Palsie, who being drawn in a Goach to celebrate the Feast of Alban, the Andigavensian Bishop, in his sleep at night he saw a man coming to him, and saying. Rife the third hour, and go into the Temple, for it will come to passe, that at that time Martin and Alban will be there; and if thou likewise be there at that instant, thou shalt recover thy health. Which Miracle, according to the prediction had in his dream, was wrought in the sight of many spectators. Turonensis affirmat.
- A Certain Priest sick of the Palsie brought to the Tomb of St. Dunstan, Archbishop of Canterbury, was presently restored to nealth. At the same Sepulchre a certain man possessed with a Devil, vomits him up with much blood. Vincentius, lib. 24. cap. 95. At Grandavus in the year, 1010, before the body of St. Bavones, which then by chance was brought thinher, Marsundu, a Maid of Antwerp, was cured of the Palsie. Jacobus Meyer, in Chronico Flandrens.
- all things that were defired of him, fought of him ayd for the detence of his Kingdom, and foecundity to his Wife, being barren, which obtaining of him, he fent to Gregorie a golden Crofs, dish, cup, censer, and other gits in honour of Sergim the blessed Martyr. Evagrim, 1.6. cap. 21.
- Onstantine Bishop of Cyprus, tells in the fourth Nicene AA, of a certain man, who by driving a nayl into a wall, struck it into the forehead of St. Peter's picture, and found that he was presently troubled with an Head-ache; whereupon, commanded to pull out the nayl, he obeying, was presently made whole.
- Frenchmen being sent by Pippin to Floriacum, to carry the bones of Benedict to the Cassianensian Monastery, as they were going into the Temple, by the vertue of Benedict were struck blind; whereupon they returnedback, conceiving that he rebuked them, because he would not have France deprived of such holy reliques. Scribit Sigebertus Anno Dom. 753. Vincentius, lib. 13. cap. 155.

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Certain man named Garganus, a Citizen of Pontinum, who fed a great herd of Cattle in the Mountain Prium, lying in Apuleia, which is now called Garganus, or the Mount of St. Michael, in the time when the Goths infested Italy by war, seeking a Bull which was strayed from the herd, at last finds him in a cave which was in a hard rock naturally without man's labour; and angry at his straying beast, he shoots at him, the arrow lighting upon the back of the Bull, rebounded back upon Garganus, which he construed to have some divine fignification; wherefore he declared what happened, to Lawrence a Priest, who prolaiming a Fast for three dayes, in the night when he was afleep, he had a Vision or Dream, wherein Michael the Arch-Angel appeared to him, affirming to him, that it was his doing that the arrow retorted from the Bull, that he would have that place known to be the oratory wherein he would have a Church for his service; and when the Neapolitans had befreged the City of Sipontinum, (Laurence declaring the Oracle of the Arch-Angel) the hour they had appointed to break in, the Vision was believed, and the cave of the Arch-Angel, which seemed as if it had been made by handy-work, began religiously to be worshipped; and the dedication of Gelasius the chief Bishop which he prepared, was disapproved by the Arch-Angel, for that a place divinely confectated, wanted no dedication. Therefore the cave being confecrated with a most royall Temple, most men were wont to come thither once every year, there were tables wherein were written the form of religion, and prayers hanged upon the walls all about, shewing their titles. And where the Alrar that belonged to the Statue of the Arch-Angel was, in a place inacceffible by men, there the Statue was placed, which beholding, the mind of man struck with a silent fear, by the contemplation of so great and holy meditations, powreth forth its prayers. Other Altars also made by neither cost nor artifice of man, which feem natural, increase devotion, Pont. 1.2. belli Neapol.

An old Fisherman told to the Duke Bartholomem Grandoniem, when the waters rose above their ordinary custome, and thereby threatned much hurt to the Venetians, that early in the morning whilest the storm raged, three men of a venerable aspect came to him, whom he carrying through the passage to the Haven, the storm ceasing, they all remained in the City, one of them in the Church of St. George; another in the Temple of St. Nicolas; the third, having declared the other two, to be George and Nicolas, manifests himself to be Mark the Evangelist, and commanded that he should relate it, because he should receive great benefit from the Prince of the City for his labour in ferrying them over; and that he might have credit from them he should acquaint with the same, he bestowed a Ring on him, to show to them; whereupon the Venetians bestowing a yearly stipend on the Fisherman, decreed supplications and praises. Fulgosm, lib. 3. cap. 6. et Egnatim eodem.

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- He fourty fifth year after the death of Stephen King of Hungary, 143. he being canonized, all the Princes of Hungary, with the King Ladiflaus, met together; and after celebrating certain ceremonies in remembrance of the dead, at their coming to the Monument of the holy King, there issued from thence such fragrant smells, that the whole Church was, as it were, filled with a certain heavenly dew: finding his bones moistned, and anointed with a certain kind of Balforn, laid in a Syndon, they began to look for a gold Ring, which was his old Scepter, amongst the liquid balsom; which when they could by no means find in the Marble Tomb, they endeavoured to draw out the moisture, which falling upon, and filling Viols and great Veffels therewith, they were nothing nearer their defire of emptying the Sepulchre thereof; for as fast as they drew it out, it was still by a Divine power supplyed; which perceived, they by degrees powred what they had drawn out upon the bones again; and it appeared, that after their infusion thereof, there was neither more nor less in the Tomb; upon finding of which treafure there, an Altar was renewed to the bleffed Virgin; and after a short time, the Wife of the illustrious Prince called Matildu, who for three years space had laboured of an intelline disease, invited by the fame hereof, vows a pilgrimage to this Chappel in Hungary, whither as foon as the had made her address, the was immediately freed from her torments. Bonfinius, lib. 1. Decad. 2.
- A Fter the Pope received testimony of the many Miracles which were done before the Sepulchre of Udislaus King of Hungary, which shewed the power of Almighty God for his sake to be manifested, in that place he canonized him a Saint. In the same hour that a child, who being an unformed lump of slesh, without hands or seet, and whose bones and sinews were not obvious to the sight of men, was brought to his Sepulchre; as soon as the Parents began their prayers, he received hands, seet, and shape, to their great comfort and rejoycing. Bonsinius, lib. 4. Decad. 3.
- The Sergiopolitans or Antiochians treating with Cofroes King of Persia, to spare their City, offer him sacred treasures for the redemption thereof, offered him a golden Cross, which Justinian the Emperour, and Theodora, had sent thither; which Cosroes receiving, required more, and amongst others, seeking to take the silver Urn, in which the reliques of Sergius the Martyr were laid, presently an Army all about the streets appeared, which chased away the Persians off the City; so the City was miraculously delivered with the help of Souldiers. Evagrius, lib. 4. cap. 28.

IN the tenth year of Leo Emperour of Isaurus, the Sarazens besieged the Town of Nicea in Bithynia: the City long opposed by storm, and some part of her Walls battered with Engines to the ground, by the appearance of Saints which are there worthipped, the Saracens affrighted with the sight of the Father, lest what so hotly they had attempted, and basely sled. Cedrenus.

The The falonians befieged by Michael King of the Bulgarians, upon a certain day went to the Sepulchre, praying all night, and using an oyntment which boyled up out of the Sepulchre, uniting their strength together, they all fiercely throwing open the Gates, sally out upon the Bulgarians; whereat the enemy was so amazed, that fear took upon a suddain so deep impression in them, that they all betook themselves to their heels, not so much as one of them standing, or daring to defend themselves; the Leader of the Roman Army was a Martyr, who cleared the way before him; which the Bulgarians who were taken prisoners confirmed by oath, telling, that they saw a gallant young Knight on horseback, who led the Roman Squadrons, from whom slashes of fire came, which lighting upon their enemies, burnt and consumed them. Cedrenus.

The Cartonensian Citizens hanged up the linnen garment of the Virgin Mary, which Charls the bald had brought from Constantinople, upon the wall, instead of a slag or ensign, which struck blind Rollo the Dane with his Army, and compelled them to depart, without doing injury to the City. Ranulphu, lib. 6. cap. 2. Ganguinu, lib. 5.

Hen Godfrey of Boleign with others had undertaken the Syriac Expedition, setting upon the City Jerusalem by storm, Aimarus the Aniciensian Bishop was seen by many to go before the Souldiers, and scaling the walls first, gave the sign to others to follow him, although it was known for certain, that he departed many moneths before from Antioch, as william the Bishop of Tyre writeth. Fulgosm, lib. 1. cap. 6.

Henry the fecond, Emperour, subjugating Boleslaus, who possessing Bohemia, and all the Sclavonian Countrey, and likewise debilitating Poland, taking the sword of Saint Adrianus the Martyr, which had been long kept in a place called Waldberg, divine power working with it, he was most formidable to his enemies, most prosperously prevailing over them, the Martyrs, St. George, St. Lawrence, and St. Adrianus being seen to go before his Armies, and to break the ranks of their enemies. Cuspinianus.

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152.

THE Romans carrying before them the holy Lance, with which 151. the fide of our bleffed Saviour was pierced, instead of an Enfign fighting against Corbana Prince of the Persians, at the Metropolisor chief City of Syria, called Antioch, flew above an hundred thousand of their enemies; they missing when they mustered, of four hundred thousand Souldiers which they had before the fight, two hundred thousand; Baldricus Bishop of the Dolensians, a conremporary, writerh from the mouths of them that were prefent, That the enemies when they joyned battle, faw three in the shape of most royal Noble-men, sitting upon white horses, and a great Troop of the like countenance, and in like manner apparrelled, who led the forefront against the enemics; these were not seen of all, but some of the Romans, and by them they were believed to be the Martyrs, George, Demetrius, and Mercury; after whose appearance, the Barbarians were to amazed, that void of counfel or courage, and possessed with fear, they most basely ran away. Emilim, lib. 4.

> Clim being General, when John King of Bohemia, father to Charls the fourth, Roman Emperour, about the year of our Lord, 1330, invaded Italy, falling fick of the Gowt, underwent great perill in his affairs, circumvented by the unfaithfull dealing of his couzen german, General Leodrifius, who leading the Rhatian and Helvetian cohores, and with a ftrong hand gathering together all banished men, came to Abdua. Alius, though troubled with the Gowt, railed Souldiers in every place, and left his Garrisons well fortified to the care of Governours, till such time as his expected recruits should come to him. And committing the Van-guard of his Army to his Lievtenant Nervianus, the Leodrifia. nians had prevailed against them, had not St. Ambrofe, the Malie lanenfian guardian Saint, been feen by many of the City in form of an Horsewan, succouting them apparently in their distress; for there came at that time to their relief, Hellor Panitas, with a wing of Cataphrastans, Albrogians fent by Ludevicus Subandius father-inlaw to Adim, which overcame the Rhetians, unfeasonably exulting and resting themselves disorderly, putting them to the sword, and took Leadrifius himself prisoner; there being slain at that time above four hundred thousand men. And in the field where this Victory was obtained, a Temple was built to St. Ambrofe in memory thereof, where yearly upon the twenty fourth of February, the Mediolanenfian people coming together in great pomp, with the Przior and Countellors, celebrated his Peast with facred solemnities, Jovinsin Actio. But Fulgifus, lib. 1. cap. 6. writeth, That the Auxiliaries which came to relieve Adim, as loon as they began bartel, clearly faw Ambrese with a whip to fall upon the Barbarians which Martinus Scaliger led, being hired thereunto by Leodrifius and in memory of this Victory, Ambrofe was pictured with a whip. in his hand, ever after this.

IN the battle wherein Ramirus King of Spain fought against the Saracens before Calugurium, James the Apostle was seen by all who were there, leading the Christian Army, and putting the Saracens to flight.

153.

Ticephorus, lib. 3. cap. 23. reporteth, That Chryfanthus and Musonius being Bithops, who fare in the Nicene Council, and dying before they had subscribed those Articles of Faith which were there agreed upon; the Fathers of the Council therefore went to their Monuments, and holding a writing in their hands, which contained in it the Articles, they spoke to them as if they had been living men hearing them; Holy Fathers, you have fought a good fight with us, you have finished your course and kept the faith, if therefore what we have done ought to be allowed and confirmed, it is meet and needfull, that you (who are illustrated by the folendour of the Trinity, whose beatificall Vision frees you from all obscurity and hindrance, which lets us from the clear and perfect discerning of things,) with us subscribe this little book; who when they had spoke these words, laid it down before the Tomb sealed, and going to their rest that night, and returning in the morning, they found the book sealed with the seals inviolated, and their subferiptions inferted with the rest, which they perceived to be newly written, in these words; We Chryfanthu and Musonius, with all the Fathers in the first holy Occumenical and Nicene Council do agree, and although translated from our bodies, yet with our own proper hands we have subscribed the Articles in this book.

154.

Lergilis, a Priest, prayed, That he might see what species laid hid under the form of bread and wine, and whilest he continued his supplications for the same, an Angel from Heaven appearing to him, speaketh, saying, Arise quickly, if thou desire to see Christ, he is present, cloathed with that body which the holy Mother of God bore, he therefore casting his eyes upon the Altar, seeth the child, the onely begotten Son of the Father, whom with trembling arms he takes and kisses, and presently restores again to the top of the Altar, and falling prostrate upon his knees again, he implored Almighty God again, that he would turn him again into his pristine species, and as soon as he had finished his prayer, he found the body of Christ returned to his wonted form, as by prayer he had desired. Rabbanua de Sacramento Eucharistie, cap. 30. Paschasius in libro, de corpore et sanguine Domini, cap. 41.

155.

A Certain Souldier in the City of Rome extinct by the Plague, when he revived, faid, That he saw a narrow bridge, under which ran a River ugly and caliginous, which sent forth an incredible stinking savour; but on the other side of the bridge upon the bank-side of the River, he saw pleasant places, which with the variety of slowers which grew therein, sent forth such fragrant odours

156.

as much delighted the smelling faculty, and habitations all about which were of a certain divine form and splendour; but amongst the rest, one was greater, and excelled in glory, for that it was wholly built with golden bricks; but for whom it was built, he could not understand; but he considered, that he observed, that the just most securely passed that bridge; and that the unjust and reprobate fell into the River; then he faw, as he faid, a stranger, a Priest, who inoffensively passed through those streights, having quietly and contentedly suffered the going thorow the turnings therein, for that he had lived piously in this world; but amongst those which he saw fall, whom the whirlpool of the froathy snatching ftream toffed about, he faw Peter chief Bishop of the Ecclesiaflicall Family, who four years fince coming that way, infolded with Iron chains, and in vain striving to swim through the horrible hollow passage, he therefore had a warrant, as a punishment to him, to punish those that hereafter should be guilty, rather severely then indulgently. Marulus, lib. 6. cap. 14.

- IN the Castle of the seven holy brethren, Alberica, a certain Noble child when he attained the tenth year of his age, afflicted with sicknesse, was brought even to deaths-door; at which time he lay immoveable without sense, as if he had been quite dead, seven dayes and nights. In which interval brought by the blessed Apostle Peter, and two Angels, he cometh to the infernal gulph, at length he was brought to see the pleasant things of Paradise, and listed up into the aerie Heaven; he was sufficiently instructed by Peter, of things contained in the Old Testament, of the punishments due to sinners, and the glory of Saints: he saw certain secret things which he was forbid to speak; and so for seventy dayes he being led about the Provinces by him, he was restored to life. Chronicon Cassionense, lib. 4. cap. 68.
- Incentius hath a long Narration extant in his book 27. chap. 158. 99. of Tundalus, whose soul was led by an Angel as well to the infernal place of punishments, as purgatory, where he faw many whom he knew, at his first entrance amongst the blessed: he met with a multitude of men and women enduring the mifery of rains and winds, pining away with hunger and thirst, but injoying light, molested with no stink; who as the Angel told me, had not lived very honeftly, nor had been charitable to the poor, were after some years to enjoy rest. We came then to the port, which once opened and gone through, there appears a flourishing field full of eternal light, in which many fouls of both fexes exulted, destinated to those happinesses for the torments they had suffered in this life, from which they were now delivered, though not yet deferving to be joyned to the fociety and fellowship of the Saints. There is a Fountain of life, of which whofoever drinketh, shall live for ever; going a little further, we saw Concober and Donatus, who were tyrannical Kings in their life-time. But Donatus many years

years bound in chains, gave all that he had to the poor. a further progress, we came to King Cormarius, under whom Tundalus in his life-time ferved, who spending his time in a filver Palace, was attended like a King by the fouls of the poor and pilgrims, upon whom he, being a King, had bestowed his goods; which beholding, the house is obscured, and all the Inhabitants consternated. The King going out weeping, seeing his Ministers with hands lifted up towards Heaven, devoutly praying, and faying! As thou wilt and knowest best, have mercy upon thy servant. And beholding, he faw the King in fire up to the navel, and from the navel upward cloathed with hair-cloath; faith the Angel, This punishment he suffereth three hours every day, and for twenty one hours he is at rest; for that he stained the Sacrament of holy Matrimony, and therefore he is purged with fire up to his navel, and weareth an hair-cloth, because he commanded his fellow to be flain at St. Patricks, and prevaricated his oath; excepting thefe two, all his fins were forgiven him.

THe Soul of another certain man being led by the Angel Raphael to the Heavens above, and infernal places, faw a man fitting in a chair of fire, into whose face most handsome currezans threw fires which they retracted with their posteriors; and those torments he continually endured, because in his life-time he was given over to lust and luxury. He saw a man whose skin the Devils excoriated or pulled off, and throwing falt upon him, cast him upon a grid-iron, who had been cruel to those who were subject to him: Another riding upon a fierce horse, offered a shee goar which he carried before him, having a Monasticall vesture behind, who had lived by rapine, and had taken a Goat from a poor woman; at length the Monk would have put on feigned repentance. faw religious men of divers orders, some of which had spent their time in mirth and laughter; others who wallowed in gluttony and luft, whom the Devil tormented with punishment answerable to the wickednesse they had perpetrated. Lastly, he saw Judas the Traytor, who, envied of all the Devils and damned spirits, was held in the bottom of the gulph, where he was exposed to the scorns and railings of them all. This man restored to life, beginning to tell these things to his brethren, contrary to what was given him in charge, immediately was struck upon his face with a staff by Saint And (faith he) because theu hast offended by speak-Benedict. ing, thou shalt be deprived of thy speech for nine dayes. And having injoyned this penance, he departed. The nine dayes being expired, he at last, as he was commanded, tells the whole flory to his Abbot; And the Abbot having received no order to conceal it, publisheth it to the people. Vincentius, libro 29. cap. 8. 9, TO. .. . ...

159.

- That the was for three dayes breathless; only her checks were observed to have some rednesse in them: who coming to her self, affirmed, That she had been led to Hell, went to the fields of the blessed, and that she had manifestly seen the punishments of the wicked. Bonsinim, lib. 5. Decad. 1.
- Rafinus, Bishop and Martyr, after intolerable tortures suffered by him for the testimony of Jesus Christ and his Gospel, the Apostles and Prophets were seen to bring him a Crown; delighted with which Vision, he prayed Almighty God to put an end to his life; which he obtained, most gently breathing out his foul. Martinus, lib. 6. cap. 16:
- 162. Use Rsinus, a Priest Nursia, as he was about to yield up his soul joyfully cryed out, giving thanks to them whom he only saw coming to him; they that stood by, inquiring who they were, at whose coming he so greatly rejoyced, faith he, Do not you see the Apostles Peter and Paul here present, calling me away? Presently whilest turning towards them whom he alone saw, and repeating, I come, I come, behold I come, he departed, leaving his body void of a soul. Gregoriu, lib. 4. Dialogorum, cap. 11.
- A Certain man who led a religious life, knowing Ezekiel and Daniel the Prophets who appeared to him, faluted them; and whilest he shewed them reverence, whom none else discerned, though many were present, performing his duty, he departed. Idem.
- 164. Merulus, a Gregorian Monk at Rome, a man adorned with notable fanctity of life, in his fleep dreamed, That he faw a crown made of most white flowers which fell from Heaven, and was to be put upon his head; afterwards visited with sickness, with great alactity finished his course. Then by the command of Peter the Abbot, the fourteenth year after his death, his Sepulchre being opened, a most incredible sweet smell ascended out of it; for which cause it was thought, that the Vision he had was true. Idem. lib. 4. cap. 47.
- Regarie tells us of a Maid of Christ named Galla, living at Rome; To whom the Apostle Peter appeared, inviting her to go along with him, for that her fins were forgiven. This Vision, when she her self had related to others, to the end to go along with him, to whom the keys of the Kingdom of Heaven were given; she put off her body with as much readiness and willingness, as a man undresseth himself to take his rest. Idem. lib.4. cap. 11.

DE Musa puella, idem Gregorius, cap. 17. tradit, That in a Vifion by night there appeared to her the Mother of God, with
a company of Virgins, injoyning her to abstain from laughter, jests,
and all vanity; for that it would come to passe, that after thirty
dayes, she should exult and rejoyce in the company of her, and her
Virgins. VVhereupon being visited with sickness, and at last the
time approaching of which she was foretold, comforted with the
same Vision again, as if she had answered to one, calling upon her,
she said, stome, Lady, stome. And with those words she breathed
out her soul.

166.

Itie; all that were wont to be with him, by chance being gone from him, except one boy, faw Juvenal and Eleutherius the Martyrs, entring the Room; at whose approach being terrified, and slupified with the suddain lustre and shining, understanding where they were broke suddenly out of the bed, with the noise whereof the family raised, run to the place where the Bishop lay, but sound nothing but his dead body, his soul being departed. Marul, lib. 6. cap. 16.

167.

The body of St. Jerome when he had given up his foul, was furrounded with a suddain glorious light, Angels appeared, and the voyce of Christ was heard, which invited him to his Heavenly Kingdom. The same hour Cyril, Bishop of Jerufalem, saw his soul carried by Angels going towards Heaven; the same day his holy soul shining with wonderfull brightness, appeared to Augustine, Bishop of Hippo. At Turon two Monks saw a shining Globe passing through the Skies, and thereupon immediately heard a Quire of Angels most ravishingly singing, which whilest they admired, they understood that the soul of Jerome the Priest who dyed then at Bethlehem, was carried by Angels to rest in Paradisc, &c. Idem.

168.

The day that St. Augustine was buried, a certain Monk who abode far off, being wrapt in spirit, saw him singularly arrayed with a Miter, and Bishops weeds, sitting amongst the clouds all in glorious white, such radiant beams proceeding from his eyes, as illuminated the whole Church, incredible sweetnesse of odour delighting his smelling faculty. Afterwards he was seen by Bernard, whilest Sermons were read in the night-time by his brethren in the Church, casting out of his mouth most pure waters, which immeasurably flowed upon the Pavement of the Church. Idem.

169.

- A S the life, so the death of Francis Assiatus (from whom the Order of Minors begun) was noble and magnificent, who expiring, a certain brother saw his soul in form of a star, to issue out of his body, and sly towards Heaven: The same hour an Husbandman grievously sick with over-labouring, his soul being ready to depart, languishing and speechlesse, on a suddain broke forth into speech, saying, Expect me, father, expect me; and, being asked, he said, he saw St. Francis with great light making towards Heaven. Which said, his soul went out of his body, making good his words by his action continually, sollowing him whom he had said he saw. Marulus, lib. 6. cap. 16.
- A Certain Monk of Adonem at Rhotamagium, in the night going to fee one with whom he was enamour'd, fell off the bridge into the water, and was drown'd. The Devils contend with an Angel for his foul; it is agreed betwirt them, to refer it to Richard Duke of Normandy, to end the difference. His order was, that his foul restored to his body, should first be placed upon the bridg, and if he took the way which leadern to his beloved Mistris, he should be in the power of the Devil; but if he should take towards his Church, his soul should be in the power of the Angel: which done, the Monk returned to his Monastery, and so it is believed he was freed from the jawes of the Devil. Ranalphus, lib. 6. cap. 7. in Polychronico.
- 172. When before the body of a certain dead Monk, Mass was celebrated, at the singing of Agnus Dei, he leaped off the Beer, blaspheming God, resusing to kiss a woodden cross which was offered him to kiss, falling upon the Virgin Mary with railing words, deriding those that sung Plalms, for that he was ordained to the hortid torments of Hell. The Monks beating their breasts with their sists, pour forth prayers devoutly for him; the poor man receiving a better mind, began to laud and praise the omnipotency of Christ, to renounce Satan, to adore the cross, and to confess, That after he took the life of a Monk upon him, and vowed chastity, he perpetrated sornication; and praising God, the next day he comfortably departed. Vincenius, lib. 25. cap. 62.
- A Certain Monk of France faw the foul of a most lewed and wicked man, who notwithstanding he put on Monasticall weeds in the agony of death was bound by the Devil in stery chains, and that he saw him dragged rowards Hell: but at last by the intervention of St. Benedit, was freed; for that whilest he was adorn'd with, his habit he had done no hurt. Also waite, a Cassinensian Monk, who being precipitately cast down from an high Window in the night by the Devil, broke his neck, he complained to a great savourer of his in the Monastery, (for that was with many prayers sought

by

by that convent) that in his fleep this evil was imposed on him by the Devil, but that he was freed by the help of St. Benedit; from hence alms-giving, and the number of Plaims said for the dead in that Monastery increased. Cossianus, lib. 4. cap. 4.

Hen St. German came to Turnodurum, he cometh to the Sepulchre of a certain disciple which had followed him our of Brittain, and asked him, whether he would warr with him any further? who answered, That he had sufficiently warred, and that he enjoyed heaped rewards for his fight; and further prayed, that he would depart. Saith Germanus, Rest in peace and happinesse; so he laying down his head, slept in the Lord. When he made his journey to Augustodanum, at the Tomb of Cassianus the Bishop born in Scythia, having much company, in the hearing of them all, he called to him in the Tomb, and enquired what and how he did? faith he, I enjoy sweet rest, and expect the coming of my Redcemer. To whom Germanus answered, Rest happily therefore, and intercede more diligently for our health. Bonsinus, tib. 4. Decad. 1.

Paschasius, a Deacon of the Apostolicall Court, excelling by his piety towards God and man, (as it is reported by Gregory,) but that he pertinationsly stood for Lawrence, (whom he thought more worthy) against Symmachus, who was judged by the voyees of all men worthy of the place of chief Bishop, when after death he was to pay punishment for his facilt, he was found by Germanus Bishop of Capua, performing the drudgery of a servant in the Angulanian Baths; which Germanus when he understood the cause, went away, and for some dayes made supplication for him, returning, knew that he was freed from that burthen, and that his prayers were heard, whom now he perceived was not to be found there. Marul, lib, 5. osp. 17.

A Certain Priest having come often to wash himself at the baths called Centurelle, offered bread as a reward to one that had often freely waited upon him, and sound, that he did not want it; for he had been Lord of that place, and after death he was there punished again, to expiate a certain offence, by suffering punishment: yet he offered much to him, if by offering confectated bread he would pray for him; wherefore the Priest offered the holy Host and praying for him, returned to the Baths; but not finding the man; he understood that he was freed from his pain, tdem.

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- Benediës the Tenth, chief Bishop, after his death appearing to John the Portuensian Bishop, confesseth, That he was kept, by Odilones his prayer, from eternal death; And that he now appeared to him, that he would go to him, and desire him, that he would pray for him now being in Purgatory, as he was accustomed when he was living. This Message being delivered, the Abbot and he prayed for him, and injoyned all the Monks who were with him, to do in like manner. Not long after, Benediët gloriously shining, appeared to Edelberton the Monk, and told him, that he was translated from Purgatory to Beatitude. Odilones and the Monks praying for him, he appeared again to Odilones, giving him thanks, for that he had received so great mercy, chiefly by his prayers. Idem. Ibidem.
- Obertus Gaguinus telleth, That John the Anchorite reported to 178. Anfoalden, Bithop of Pistavum, That he was raised by a certain reverend old man from his sleep, and commanded to pray for the foul of Dogabert King of France, the hour of his death; which when he had done, he faw a company of Devils in the middest of the Sea; who carried the foul of the King in a boat hawling him to torments, he calling upon Martin, Maurice, and Diongfim, the Martyrs, to help him against tuem, and that those three men came to him closthed in white garments, professing they were the men he called on, who helped Dogaberi, and freed the foul of the suppliant King from torments without delay, and carried him with them to heaven. Sigehertus in Chronico, about the year of our Lord, 645. telleth to a certain man, That the foul of Dagobert coming to Judgment, was accused by many Saints for his spoyling of Churches, and that evill Angels endeavouring to take him away, Deonyfius the Parifienfian intervened and freed him, onely prescribing that, in fatisfaction of the wrong he had done, he should to the honour of God, and the bleffed Apostles Peter and Paul, whom he had offended, build a Church.
- Mairie the Rothamagensian Bishop, brought into the Temple after his death, having received his soul again, said to them that stood about him, Mark well the last words of your Passour, I am naturally dead, but am revived, that I may declare to you what I have seen, for I am to retain my soul no longer then I speak to you, my conductors, whose apparrell and countenance was most fair and lovely to behold, and their speech most pleasant, promised me going towards the Sun-rising, the delectable and wished for enjoyment of Paradise; and having finished the adoration of Saints at Jerusalem, we went towards Jordan, by the Inhabitants whereof our company increasing, I was filled with exceeding joy; and when I made haste to passe the River, my companions reported, that our Lord had taught, that veniall sins which I had not formerly washed away by confession, would be purged by the aspect and fear of

the Devil, which thereupon I should conceive; forthwith there appeared an army of most ugly spirits, flourishing and tossing most tharp Spears, and vomitting out of their mouthes stames of fire, so that the ayr seemed all over filled with Iron and stames; at which sight I was miserably filled with horrour. That therefore you may consult and provide for your saferies, I have assumed this habite to speak to you: and presently again he expired. Vincensim, lib. 25. cap. 4.

Macarin of Alexandria upon a time walking in Scybiotican Molitude, looking upon the skull of a dead man lying upon the ground, began to obteft it by the name of Jesus, and to interrogate it of what Countrey he was when he lived, and in what place his soul, sometimes his Inhabitant, now abode? His dry mouth denudated of sless and nerves burst forth into speech, answering, he had been a Gentile, and an Inhabitant of the next Village; and that now his soul was thrust crowded as remotely deep into the Gulph of infernal perdition, as Heaven is distant from the Earth; but the incredulous Jews were thrown lower then he, and Hereticks, who endeavoured to pervert with falshood the revealed truth of Divinity, lower then they. Idem.

Cirillu Hierofolymitanus reporterh, Whilest in great heaviness he was at prayer, desiring that he might know the condition of the soul of Russum his dead Nephew; he first smell's a most heavy stink; intolerable, if he had not stope his nose; and presently after he saw Russum bound in burning chains, vomiting stames out of his mouth mixt with smoak, his body all over by reason of the hear, he seemed to suffer within, sparkling sire; and being much astrighted with this sad spectacle, he earnestly desired to know for what cause a man, who for his integrity of life was beloved of all men, should be judged worthy of such punishments? No fault was objected against him, (for ought he could find) for which he was so tormented; but his playing at dice, which he sundry times using, thought it a light sin, or none at all; and therefore neglected to consess it to a Priest. Idem.

A Certain man in the confines of the Province Valeria, before the Priest Severus came to him to absolve him of his sinnes, finished his course presently; the same day the Lord looking upon the prayers and tears of Severus, the young man revived; and being asked what became of his soul, whilest his body was deprived of it? he answered, That it was snatched by certain men blacker then Moors, who breathed fire out of their mouthes and nostrils, who carried him through open and rough places; but as he was thus led, being met by young men arrayed in white garments shining with a glorious light, the Devils were forced to dismiss him, and restore him to his body; for that they said, God had granted

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181.

182.

this to Severus, who had by prayer devoutly defired it: Therefore having confessed his fins to the same Priest, and done penance, he dyed the seventh day again, but more happily then before.

Marulus, ex Gregorio.

- 183. IN the time that Rome was repaired, after the Goths had wasted it, one, rather wicked then ignoble, being dead, revived. As his friends were bewailing his death, and said, Send one to the Church of Lawrence the Martyr, to enquire what Tiburtim the Priest doth; for I saw him put upon a pile of wood siercely burning: I also saw another pile, which, with the point of the slame thereof, seemed to reach Heaven, I heard a voyce breaking out of the slame, which shewed for whom this punishment is prepared; which having declared, he was stricken, not with a Planer, but death it self, and again returneth from whence he came; and it appeared, Tiburtius at that instant exhaled his wretched soul, whom every man almost fore-judged, every one detesting his life; for though he was a Priest, he had nothing belonging to his place besides the figure and name. Idem.
- Tephen, a Roman, illustrious in his age, going to Constantinople, 184 Diell fick and dyed; and, because they who accompanied him; had a defire by reason of the respect they owed him, to carry his body to his native Countrey, they enquired for one to imbalm him, by taking out his bowels, and applying Spices and ordinary means to keep the body from putrifying in the Journey: They could find no imbalmer by all their inquisition they made after one, but the next day the dead body was restored to life, and lived long after, though not fo reformedly as he ought. Wherefore many rebuked him, because what horrid fights he had seen, did not terrifie him from evill-doing. He was wont to tell that he was then carried to Hell, and faw those formidable things which formerly he had heard, and would not believe; and that while he stood as one guilty before the Tribunal of the Judge, it was commanded that he should be dismissed, and their mistake who had convented him, was reprehended; for that it was commanded, that not he, but Stephen the Smith should be led thither: The same hour the Smith departing this life, caused this to be believed a reall Vision, and not reputed an idle dream. Marulus, lib. 6. cap. 14. none wirest to landay the first work and

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Villiam, a boy of fifteen years of age, had a Vision in the Night, wherein there appeared to him a certain glorious man, who led him to a place of torments, and seeing men excrutiated after various manners, at last was brought to the Devill himself, who in his fiery Mansion amidst the slames, sate as a Judge in his Tribunal: presently a certain ugly spirit leapt up, accusing the boy; Saith he, I have ever suggested evill things to this boy, but of those sins which he committed lately, he made no mention at all to the Priest at his confession; he that led the boy perswaded him to sign himself with the sign of the Cross; which done, all his fear of damnation was taken away. Vincentius, lib. 27. cap. 84.

185.

Nunne, who strictly observed chastiry, but defiled her rongue with foolish procacity; and when she past her last day, being buried in the Church, the Priest coming into the Church at midnight, saw her distended before the Altar, cut through the middle, her higher part burnt with fire, and her lower part lest untouched: in the morning therefore telling to his brethren what he saw, as he looked upon the place in which he saw her burnt; he sheweth to them the marks which he found in the Marble of the scorching sire. Gregorius Magnus, lib. 4. Dialog. cap. 50.

186.

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The Opinions and Arguments of the Sadduces, and Epicures; by which they would prove, that the Angels and Devils do not appear unto Men; Confuted.

Any there have been at all times, and in all Ages, which have impugned, and stiffy denied the Apparitions of Devills, Angells, and Spirits: But some have done it in one fort, and some in another. For there be some, who (to ridde themselves altogether from the question and disputation, that might be

made concerning particular and speciall matters, which are often alledged, in regard of the Apparition of Specters) do bend them-felves against them all ingenerall; That so by curting off the root, and undermining the foundation of a Principle well grounded, they may the more easily cause the overthrow and downfall of all

that which dependeth upon the fame.

They deny therefore, that there are any Angells, or Devils at all: or any Spirits, severed and abstracted from a corporall substance or body: to the end that by consequence they may infer and conclude, that there are not likewise any Specters, nor Apparitions of Spi-Such were the Sadduces, as we may read in the Acts of the Apostles; and the Epicures; and the greatest part of the Peripateticks; and all forts of Atheists whatfoever. Of which last, there are at this day more huge numbers abounding within this our Realm of France, then would be tolerated. These men would not stick to affirm (if they durft, and were it not for fear of the Magistrate) that it is free for men to abandon themselves to all kind of iniquity, impiety, and diffolute living: for fo do they murmure, and mumble, when they are alone and by themselves; that there is not either God, or any Spirits at all, good, or evill: nor yet any Hell, where the Souls of men should suffer any pains or punishment; but that they dye together with the body: And that all whatfoever is faid or alledged, touching Hell-torments, is nothing but a vain and superstitious toy, and fable; onely to make babes and Children afraid; and to wrap and tye the greatest persons of the World in certain bonds of a Religious superstition; for so are the words of Lucretius, in this behalf. And I do believe, that they do often fay in their hearts, that which Pythagoras, the Samian, is Hhh 2 alledged

alledged in Ovid, to have faid to the Inhabitants of Crotona in Italy,

why stand you thus in fear of Styx, and such vain dreamings, of Manes, and of Spirits, which are nought else but leasings?

Certainly he that should take upon him, to instruct these Athiests, should but lose his time: because they will admit of no reasons, no not of those that are meerly naturall. For seeing they do not believe him which hath the command and rule of Nature, how can they yield any credit or belief unto those reasons that are drawn from nature it self?

Other persons there are, who, being more religious, and honester men then those former; yet have no lesse denyed the essence of Angels, Devils, and Spirits: Howbeit they have been of this opinion: that by reason both of the distance between them and us, and of the difficulty of appearing in a humane body; they cannot

possibly present themselves unto us.

Others also there have been, who have referred all that which is spoken of the vision of Spirits, unto the natural and perpetual depravation of the humane senses. Such were the Sceptikes, and the Aporreticks, who were the followers of the Philosopher Pirihon: as also the second and third Academy, who held, That the senses, were they never so sound, could not imagine any thing, but falsy and

untruly.

Again, some others, with more appearance of reason then the Scepucks, have affirmed; that abundance of Melancholly, and Choller adust, Frenzy, Feavers, and the debility or corruption of the senses (be it naturally, or by accident) in any body, may make them to imagine many things which are not. And they do infer, that such as happen to be attainted with these maladies, do think that they have seen Devills, and other such like Specters. They adde moreover, that the sear, superstition, and credulity of many is such, that they will most commonly suffer themselves to be drawn into a belief and perswasion of that, which is quite contrary to truth.

To make short; Others there be, wise enough and fine conceited: yet neverthelesse (being great mockers, and incredulous, because they themselves did never happen to see any Vision, nor have ever heard or touched any supernatural thing) they have been of this opinion; that nothing could appear unto men, that exceeded or went beyond the course of nature. And of this number, Lucian was one: who (being also as great an Insidell as any could be) said: I believe no part of all these Apparitions: because I onely amongst you all did never see any of them. And if I had seen of them, assure your selves, I would believe them, as you do. Notwithstanding for all this, he opposed himself against all the samous and renowned Philosophers of his time, and held argument against them, though (as himself consessed) they were the chiefest

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and most excellent in all kind of knowledg and learning. And he was not ashamed to stand onely upon his own bare conceit and opinion: impudently maintaining, without any reason at all, against them that were as wife, if not more wife then himfelf, and more in number: that for footh nothing at all, what foever was faid or alledged touching Specters, ought to be admitted or believed. But what reasons I pray you doth he bring, to confirm his saying ? Truly none at all: but that onely of his own absolute and uncontrouled authority, he will draw to his incredulity, all others, whom he feeth to be affured and fetled in their opinion : Notwithstanding, that they are certainly resolved of the truth, by the exteriour fenfes, with which they have perceived and known that to be true, which so constantly they do maintain and defend. But how can it possibly be, that a man should think, without any shew of reason, by incredulity and mockery onely, to confute and overthrow that, which hath been ever of all men, and in all ages, received and admitted? Certainly, this is the fathion and guise of mockers, and fcorners, that that which they cannot deny, nor yet have a will to confesse, they will find the means to put it off with a jest and laughter: and so think secretly to infinuate themselves into the minds and conceits of their hearers; especially, such as look not, nor have a regard to the truth and fubitance of a thing, but onely to the outward shadow, and grace of words and glorious fpeeches. Such a scorner needeth not any great knowledge: because it is sufficient for him to be superficially skilfull in any thing; fo that he can with a kind of grave and smiling grace, shift off the reasons and arguments of those, whose knowledge, and learning, is so exceeding far beyond his, as during his whole life, he will never attain unto the like. Thus did Machiavel carry himself: who amongst the learned, and men of skill and judgment, knew well how to make his profit of his scoffes, and pleasant grace in jefting; whereby he would many times strike them out of countenance, in the fight of them that heard him; whereas, if he had come to dispute with them, by lively reasons, and solid Arguments, he would at the very first blow have been overthrown and confounded. But in the end he discovered himself sufficiently, and was reputed of all men, no other then a Scoffer, and an Atheist, as Paulus Form estifieth of him.

But we will cease to speak any further of him, of Lucian, and of those of their humour, and will return to our matter, touching Specters: the which, that we may the better explain (now that we have briefly declared the diversity of opinions, of those that infist upon the contrary) we will answer unto each of them in order, as they have been propounded. And first, as touching the Sadduces, the Epicures, the Peripateticks, we will severally answer their Arguments which they object against us: Next, we will remove those difficulties, which are objected, and shew how the Angels and Devils may take upon them a body. Asterwards, we will shew and discover unto the Scepticks, that the humane senses are

not so faulty and uncertain, as they would make men believe. And last of all, (to the intent we may leave nothing behind) we will not forget to shew, by what maladies and infirmittes the senses may be hurt and troubled: and the Imaginative power of man wounded and changed: so as all that which is supposed to be seen, is meetly

talfe and untrue.

To come first of all to the Sadduces: It is most certain, that of all men they were the most grosseand carnall; and did not believe that any thing was spirituall: but they did Imagine all to be corporall: because they faid, that the Humane Understanding doth alwaies work with the Phantasme, and with the thing Imagined, And it appeareth, that in dreaming of any thing what loever, we do alwaies imagine it to be corporall; whereupon they conclude, that all things are corporall; and therefore that even God alfo is a corporal Substance, which is the greatest absurdity and Blasphemy that can be imagined in the world. For if we should restrain God into a body, we must also make him subject to a body: (so saith Saint John Damascen) which, in a word, is to restrain and shorten the power and omnipotency of God: the which being infinitely above all substances, both corporall and incorporall, is not subject to their Category. The reason that moved them to believe that God was corporall, was a place of Moses (for they did not receive nor admit of any Scriptures, but the five Books of Mofes; as faith Origen) wherein it is written. That God made Mofes to flay in the Cave of a Rock or Mountain; and putting his hand upon bim, did (bew bim his hinder parts, not sufering him to see his face. And therefore in regard that Mofes attributeth unto God a face, a hand, and other parts, they conclude that God hath a body. Of the same opinion also was Tertullian, (as witnesseth Saint Augustine, writing to Optatus) and the Bogomiles, being certain Heretiques of Bulgary: who thought that God was as we are (fo writeth Enthymus); and that from his two eyes, out of his brain did iffue two beams; the one called the Sunne, and the other, the Holy Spirit: which is a most blasphemous and intolerable errour.

Now the occasion, why the Sadduces did so eagerly defend and maintain, that God had a body; was, because they would deny all incorporall substances: to which effect they thus argued. If God (say they) have created any substances, he created them to his own Image and likenesse: and therefore when he made man he said, That he made him according to his own Image: shewing thereby, that he was of a corporall substance: because that Man, whom he formed to the pattern of his own face, is corporall. And if God have made nothing but what is corporall: It followeth, that the Angells and Devills which are said to be Spirits, are nothing but meer fables: and that there be not any Souls, or spirits separated from a corporall substance: and by consequence, that the Soul of man is mortall, as the body; and hath no need to be reunited

thereunto by the generall refurrection.

But it is easy to answer them; by denying plainly, that God is corporall, or hath any body. For albeit, the holy Scripture doth attribute unto God, hands, feet, face, eyes, and other parts of a body; yet this must be understood spiritually; and by those corporall and bodily members, we must imagine the spirituall vertues of God (according as faith S. Gregory): as, by his eyes, we must understand his fore fight and his knowledg; to the which all things are open, and from which nothing is hidden and concealed: By his hand, is meant, his Almighty power and pui fance: By his face, the plenitude and fullneffe of his glory. By his binder parts, his glory is thadowed, as under the vail of some certain form and similitude. And whereas they fay, that the Under Standing doth work with the Imagination; and that wedo Imagine God to be a corporal fubflance: This hath no reason, nor any appearance of truth at all; but is an errour, common to them, with the Epicures : to the which we will answer anon. And as touching the Angels: I do greatly marvell how the Saduces can deny the being of them; feeing that Mofes in many places doth make mention of them, and of their Apparition. We may therefore very well fay of them, that they use the Books of Mofes, as men use their Stirrops, in lengthening and shortning them, at their pleasures. This is the reason, why Justine Martyr did not reckon them in the number of the lews (and that worthily) but reputed them as Hereticks; not allowing them any place in the Jewish Church, by reason of the fond and absurd opinions which they held, not onely of God, but also of the Angels, Devils, and Souls of men, which they affirmed to be mortall. But as concerning this latter point, we shall speak more hereafter. Let us now confider the Arguments of the Epicures.

The first errour of the Epicures is, that God hath a body; as the Saduces did believe likewise. And their first Argument was, That nature it felf (forfooth) did teach and admonish us, to believe, shar both God and all Geleftiall effences were corporall; for two reasons: The former was, because the Gods are not figured in any other, then in a humane form. And the second, because whether it be in fleeping, or in waking, when we dream or imagine of the Gods, no other form doth present it self unto our Imaginations, but a humane stape: And therefore they conclude, that the Gods are in figure like unto men. But unto this Argument, Cicero answereth sufficiently; That such humane shape, and form, is attributed unto the Gods by the invention of men; and that either it proceedeth from the wifedome of the Antients; who thought thereby they flould the more easily draw the spirits and minds of the igmorant, to the knowledg of spirituall, and supernatural things; and that they should the sooner bring and reduce them into the way to live well and vertuoufly: Or elfe, that the same had its beginning and first footing from a blind superstition : which doth most easily allure men to adore those gods which are portrayed and carved in a form most pleasing and agreeable unto men; Or else, that it is but a fiction of Poets and Painters; who have alwaies been audacious

to tain and devise any thing rather then that which thould be according to truth and verity. And this last point may well ferve to anfwer that, which the Epicarestay; that, be it in fleeping, or in waking, the gods do not prefent themselves unto us, in any other then a humane form: For mis is cortain, that by the portraiture and plantes which we fee of the gods, in those forms which are common and familiar unto us; we do imagine (though fally) that which may refemble unto ut, the lame which we have feen to be painted. Infomuch, that Supiter seemeth unto us, to have a face and countenance cerrible, with his hair black, and hanging backward; as Phidias did engrave bim. And Minerva had her eyes blews or of an azure colour; as Homer describeth her. Mercury was painted like a young man, having his eyes alwaies onen, as one that was ever waking: with bright yellow hair, and a yellow down poon his chin and checks, as if it did but newly begin to frizzle orto durl. Vinus had her tyes delicate and wanton, and her locks of Gold yellow, Junt had groffe and thick veyes, rifing up towards her head, like unto the eyes of an Oxto y And fo generally were the rest of the Gods painted by the Gentiles, in divers forms and fashions. Norwith handing, all this proceeded of nothing elfe, but from the eriout of our imagination, which suffereth ir felf to be derbived and feduced, by the painting, which imprint, ed in it a kind of falle notion. I fay, a notion : because the ignorant common fort of propile, is periwaded of the lame, and fuffereth it to take place in their minds or understanding to which is as casy also to be deceived, as is their Imagination. But a man of Wifedome and Judgment, (who hach his understanding more clear and open) is not easily therewithall feduced; but notwithstanding all paintings and fictions, his Intelled, or understanding power pierceth through the imagination (as the Son pierceth or shineth through the Clouds); and preading it falf, with her light, doth cafily believe in afpiritual branner, that God and the Angels are genfoure Theformer was, becaute the Spiritual.

The second Argument of the Epicures, touching the humane body of God; was, that God took upon him that form, which was, or could be imagined; to be the most beautifull; in the whole World. And they say, that the humane form, or shape, is of all others, the most goodly and excellents. And therefore we ought to think that God is carnall and corporally as men art. Hereinto needeth no answer to be made: because the consequence of their Argument is not good: viz. That God should retain unto himself the figure of a man, because the same is the most excellent of all other creatures in the World. For the Divinity of God, neither is, nor can be, in any scorporal substance obtaining common with that substance (which is proper tunto) whese Earthly Creatures.

Theithird and last Argument of these Philosophers, is a Gradation or heaping up of Syllogisms: which kind of Argument, the Greeks Greeks call a Sorites: and they frame it in this fort; It is held and confessed of all, that God, and all other celestial powers, are exceedingly happy: But no person can be happy, without vertue: And vertue cannot be present in any, without reason: and reason can be in none, but in the figure and shape of man. Therefore it must be granted, that the Gods, which have the use of reason, have the torm of man also. But the whole frame of this Argument may soon and easily be dissolved, by denying, that reason can be in no other, then in a humane shape: For both God and the Angels, who have a divine and spiritual understanding, have the use of reason, notwithstanding, that they be not of a corporall substance. And reason in man, commeth not of the humane body: but from the Soul of man, which is Spiritual and Divine, made unto the likenesse of God, and capable of reason, of prudence, and of Wisedome.

Now, whereas it might be objected to the Epicures; That in making their Gods to have a humane body, they do therein make them subject to death and diffipation. To avoid this absurdity, they do tumble into a greater; affirming, that their body is as a body; and their bloud, as bloud; not having any thing, but the lineaments and proportion of a man, and being exempted from all craffitude and thicknesse; which in a word, is as much as to say, that their gods were rather Idols of men, then very men; and rather framed by the pattern of men, then as men in truth and substance; which

is a thing the most ridiculous that can be imagined. But, will some say, to what purpose serveth all this, touching our matter of Specters ? I have faid before, that the Sadduces did maintain God to have a body, to the end they might the better deny the appearing of Specters; which are substances without a body. Also the Epicures made their Gods to have bodies; that so they might hold them in the Heavens idle, and doing nothing: and by consequence might deny their Apparition upon Earth. For as touching Devils or Spirits, they believed there were not any: but did confound them all in the number of their Gods. And, that they did but make a jest of Specters, appeareth by the speech of Casim in Plutarch : and in that that Celfus (half an Epicure) writing against the Christians, diddeny them flatly and absolutely, (as is to be feen in Origen, who hath answered him) and did reprove the Christians, in that they would allow of any powers, or Spirits, contrary to the gods: supposing (according to his own saying, and opinion) that there were no Devills: Besides that, he made a mock and a jest of Angels, and of the Resurrection of the body : and generally of all those Apparitions, which were made, both in the Old and New Testament.

And now that we speak of contrary powers, it putteth me in remembrance of a speech of Plutarch, who reproveth Chrysppus, for that in this universall body of the World, so well ordained and framed, he should grant so great an inconvenience, (to wit) that there should be a kind of Devills afflicting and tormenting men, to the disturbance of the concord and harmony of the World:

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Which being well ordained by the Author and maker thereof. ought not to be thought to bear or fustain any thing which should be incommodious to it felf; and by lapfe, and continuance of time, should work the contusion and destruction of the same. feemeth, that Plutarch reprehended Chrysppm, upon a defire and humour of contradiction, rather then moved upon any just cause, or matter of truth. For the Devills do not work any dammage or inconvenience to the World, being bridled and restrained by the hand and power of God. And if they do torment men, or tempt them. it is to exercise them, or to manifest the glory and Justice of God; of the which they are sometimes made the executioners. And as in each Common-Wealth, well instituted there be executioners ordained, for the punishment of Maletactors, and such as trouble and disturb the publick peace, and good of the Common-Weal, and yet the universal body of the Common-weal is not thereby offended, or endamaged; but to the contrary, rather it receiveth much more profit and commodity. Even so God hath placed, and left here below in this World, Devils and wicked Spirits, to be as tormenters and executioners to wicked men: that so his Justice might shine the more glorious, to the comfort of the godly, and of his Elect, that live in the love and fear of him.

But to come again unto the Epicures : It is most certain, that they were no other, then the followers of nature: and that onely fo far as things did fall under their outward senses. And if one should alledge unto them, that any Specters, Images, and Visions, had presented themselves; they would refer the same, for the most part, to the concourse and perpetuall flux of their Atomes; or to some other like reasons; the which we hold it not amisse to discover and decipher at large, as we have drawn them out of Cicero, or of All Images (fay they) which do externally prefent them-Lucretius. selves unto our senses, either they are visible, or invisible; If they be Invisible, either they are created in the Ayre, or in our own minds and conceits. As touching those made in the Ayre; it is not any strangething, or abhorring from reason, that in the same should be engendred certain voices; like as we fee it is naturall, that cold commeth from the Rivers; ebbing and flowing, from the Sea; and hear, from the Sun. And it may be, that some voice, being foread abroad within the Valleys, doth not onely rebound back again, to the place from whence it came; but doth dilate and scatter it self here and there; throughout the Ayre, as do the sparks. that mount up from the fire. So that for one voice there are many engendred; which running through the empty Ayre, do enter within the Ears of those, that knew nothing of the naturall voice and do put them into a misconceit, and fond opinion, that they have heard either some of the Fayries, or Satyres, or Nymphes, playing and sporting amidst the Woods.

As concerning those that are bred in the mind; They say, that for the innumerable course of Atomes; all whatsoever we do dream or think of, commeth incontinently into the spirit or mind, and sometimes passet by Visions and Images into the bodily Eyes.

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But if the Images be visible; either they are reverberated and beaten back, from the Chrystall and transparant Are, exceeding clear in her superficies? or they come of the Spoyls and scales of naturall things. Touching the Ayre; That it may of it felf cast some kind of Image, having power to appear, they prove it in this fort; All Ayre that is Chrystalline or transparent, hath a kind of refraction, as appeareth by the mirrour (whereof Looking Glasses are made and polished) and by the water, and by a thick and darkned Ayre. And this do the Catopticks themselves teach in their principles; Now (by the comparison and similitude of the mirror, and the water) all Ayre which hath a refraction, doth of it felf yield some certain form. And therefore it is not any thing strange if in an Ayre a man may fee certain forms and Images. And they do bring allo this comparison. Even as the Tapestry hangings in a Theater, or a large wide Hall, do cast abroad round about, their naturall colour, where they find an Ayre opposed against them; and the more that the beams of the Sun do beat or shine upon them, the more bright and shining lustre they carry with them; and seem! to have cast off and less their colour, in the same place, which is directly in opposition against them; So is it most certain, that the Ayre may of it self cast abroad certain forms and figures; the which look by how much the more they be made clear, by the light which doth bring and tye them to our object, so much the more comprehenfible shall they be unto our fight.

In brief, concerning the spoils and scales cast from natural things, of which, in their opinion, Images should be engendred. They do make this argument; The Caterpillars (say they) do leave their spoils in the nedges or bushes, like unto themselves; so do the Serpents among the thorns or stones; and the little creatures, at the time of their birth, do leave behind them their after-burthen; which is a little thin and slender skin, which they bring with them, from their dammes belly. Why therefore may there not be lest or cast from the bodyes of naturall things, certain thin and subtill forms, or Images, proceeding from them as well, as a little skin and the laster burthen doth remain of the superfluity of little Creatures? But all these Arguments may very easily be dif-

folved.

And first, as touching the voyces, which, they say, may simply be created of the Ayre; I will not deny that. For it is most certain, that the voice, is a certain beating and concussion of the Ayre, which falleth under the sense of hearing, (as is affirmed by the Grammarians.) And the matter of the voice (as saith Galen) is the breath, and respitation of the Lungs; but the form thereof is the Ayre, without the which, neither can it be understood, nor can it be called a voice. Besides I will not deny, but that the sounds are raised within the empty Ayre, be at either by the winds, or by some other externall cause. But to say, that the voices, and the sounds are naturall and adherent to the Ayre, as the Tide to the Sea; and coldnesse the Rivers; and heat to the Sun; It would then sollow, that

without any externall cause at all, both the voice, and the senses should be created in the Ayre, and should perpetually adhere unto the Ayre, as the Tide doth to the Sea; and cold to the waters; and heat unto the Sun. But so it is, that the winds are not alwaies in the Ayre: and the founds and voices are external things, comming into the Ayre, by the means of some other subject; the which is nothing to neither in the Sea, nor in the Rivers, nor in the Sun: because that in the Seas the Tide; and cold in the waters; and heat in the Sun, are unseparably, and continually. And there is great difference between Accidents that are Separable, and those that are Inseparable. For the separable Accident as the Voyces and the Sounds in the Ayre, may be abstracted, and drawn from the substance of the Ayre, and yet the Ayre shall neither perish, nor be the fooner altered thereby; But cbbing and flowing cannot be raken from the Sea, but the nature thereof must needs be changed; Nor can the hear be separated from the Sun, but that he must then lose his light; Neither can the cold be severed from the Rivers, but that the quality and nature of the water must be changed; which cannot possibly be; because naturally water is cold. And these three Accidents, are inseparably knir to those three substances, no leffe, then blackneffe is to the Raven, and whiteneffe to the Swan. Moreover, it is a far greater foolery, to fay; that of voices articulated and knit together, the voices themselves should be bred and engendred in the Ayre: For that is not onely against the nature of the Ayre, but against all order established in the World. Neither is it to any purpole, to alledge for an instance, the voice of an Eccho: the which being carried in the Ayre, dorh spread it self. and scattereth (as a spark from the fire) here and there, not onely towards the party that made and dispersed the found, but to some other places likewise. For the voice of the Eccho, is engendred of the voice of the party, and not of the Ayre, and is dispersed (as themselves confesse) by the speech of the man, from whom it took its Originall and first beginning. Neither will I casily grant unto them, that the voice of the Eccho doth disperse it self on all sides. without lofing it felf, or being extinguished. For it is a thing very notorious, and fufficiently proved, that if the Eccho be differfed into another place, then that from whence it first received her voice, the is no more differend or understood as the voice of a man, but onely as a confused and uncertain found; which ranging through the Vallies, cannot be differred, but onely for a refounding noife, and not otherwife. Now assencerning those Images, or similarudes, which the Epicares alledg to be created in the thought or conceit: faying, that the mind of man doth refer unto the eyes, whatfoever it dreameth, or chinketh on; and that by means of the abundance or concourse of the Atomes! I do make them the same answer, which Cicero yielded them : that if the mind and the eyes do fo symbolize and agreerogether in operations, that whatfoever the mind shall imagine and conceives the eye may presently see; It must needs then follow, that some things shall prefent them**felves** 

felves to our eyes and fight, which never were in being, nor ever For I may dream, or think of a Scylla, a Chimera, a Hippor centaure, and such like conceited fictions, which never were, nor can be. And I may fain unto my felf, in my mind, strange Monfters, and Anticks; tuch as Painters do many rimes make, which neither are things, nor can possibly be. To be short, if this Argument of the Epicures were true; it must needs be, that all things whatfoever the mind prefenteth, should be of a certainty; and they should fall so subject to our sight, as we might plainly and fentibly fee them; the which is the greatest folly, that can possibly be imagined. Neither can they defend themselves with the continual concourse of their Atomes; which (they say) do uncesfantly bring certain Images into the mind, and into the eyes of men. For, be it, that we should consesse, that their Atomes do slide into the mind of man; how can they conclude thereof, that they defcend into the fight; nay, how can they descend; but that even by their own reasons, their ignorance and sottishnesse may be disco-For, if their Atomes do enter into the mind, it must needs be then by that means, that they be Invisible; and that they do fly up and down very closely, and subtilly (as the very word doth also import.) Now if they fly invisibly in the mind; how can they of themselves so readily make any thing visible and apr to be seen ? Certainly, to make their Atomes visible and corporall, there must be of necessity, beforehand, a great concurrence and huge heap of them drawn together; which cannot be suddenly done, but will require a great time. Now in the mean while that these Invisible Atomes shall be a gathering, and getting together into the mind, they will be flitting and flying away fome other where, as foon as the mind (which never retaineth one thing very long) hath put them out of remembrance. So that by this means they have not any leafure to form themselves visible to the eyes of the body; but they return back again, even as they came at first, Invisi-

Now let us proceed, and passe on to those Images, which (sav the Epicures) are reverberated from the Ayre, being clear and transparant in her superficies. I do agree with them, that the Catoptike, that is to fay, the Speculative, (being one of the kinds of the Arr Optike) doth hold, that the refraction, which is made of forms (be it either in a mirrour in the Ayre, or in the water) commeth cia ther of the density and thicknesse of the mirrour, polished and made bright, the which keepeth fight, that it doth not disperse and scatter it felf: whereas otherwise, if the mirrour were transparent, or had any pores, whereby one might fee through it, the fight would disperse and scatter it self abroad: Or else it commeth of the thicknesse of the Ayre next adjoyning; or of the humid and moist concretion of the Water, which stayeth and limiteth the beams of the cyclight. And that is the reason, why one may aswell see his visage in the water, as in a mirrour or looking glasse; and so also in the water of the Sea, when it is not troubled nor toffed with the Winds,

Winds, but resteth calm and quiet; which Virgil testifieth in these Verses:

Of late (upon the shore) I stood, my felf beholding. In waters of the Sea, no stormy winds then stirring.

But what will they infer of this, which every man will confesse to be true and infallible ? So it is, (fay they) that the Ayre being clear in her Superficies (like as doth the mirrour or looking Glaffe); fo will it yield of it felt, some form or figure. Let this also be granted them; And what of that? Forfooth they conclude, that therefore in the Ayre, a man may fee figures and Images. But who feeth not, that this conclusion is ridiculous, and Sophisticall: For it doth not answer to the terms of their proposition : but simply carrieth away the Subject, without speaking of that, which is thereunto attributed, and which is the knot of the whole question. But'I would know of the Epicures, how they can prove unto us, that by their stomes the Ayre may naturally engender forms and Images of themselves, which should be visible; and, which should be moving and living, as the Sp. Gets are. I do affire my felf, that they have not any arguments to good, but they may as eafily be diffolved and avoided, as was the former. But they will fay, perhaps; that we fee often in the Ayre Camets, Fiery Flames, and other Prodigies. True; this I will not deny; but these things (which they fay are seen in the Ayre) do not take their original neither of their Atomes, nor of the Ayre; but are engendred of the vapours dryed up from the Earth, as it is well known by the writings of good Philosophers. And the Ayre is susceptible and capable of them, by reason of some emprinesse in it; which doth easily yield and give place, and receiveth that which is fent unto it from below. Besides it is very evident, that such figures and Images as are feen in the Ayre, have not any life in them, as have the true Speders; the which also (the Epicures ought to shew by good reafons) to be carried to and to, and to move themselves in the Ayre. For if they had attributed motion and firting unto Spellers; and had proved, that naturally, without having any Soul or life, they might norwithstanding be feen wandsing, and running hither and thither in our form, or in any other; and that they are not onely to be feen in all pares of the Ayre, but in all other places whatforver; then this might have food them in great flead; to have impugned the Apparition of Specters, supernaturally, or against na-

Moreover, if they will affirm, that the transparent and thick Ayre, receiving our figure by refraction, doth move it felt as we do; and doth live and change from place to place, as we do; then must they also prove unto us, that the same should be a Specter; and not the image of the object opposed thereunto, the which vanishesh away asson as the same doth absent it self from it.

Winds,

And

And seeing we are now in the discourse of Images, formed in a thick Ayre : It is to be understood, that their nature is to appear either by the refraction of our own naturall and proper form, or by reflexion. As touching their appearance by refraction, we have already spoken sufficiently: But as concerning those which are by reflexion; It is most certain, that their property is to appear by another form then ours: namely, of some lightsome body, which growerh into the thick and groffe Ayre, in the humid and moift concretion of the same; or into the Glasse of a mirrour, making a reflexion of that thing which is reverberated and beaten back again into our fight. Thus by way of reflexion may a man fee within a looking-Glasse, those men which are walking and marching in the streets. And sometimes a man shall think that men are walking near the walls of his Chamber: which not with standing is nothing fo; but that onely there is a reflexion of those persons whom we see aloof, walking and going up and down. So likewise by way of reflexion, may a man see in the Heavens sometimes a second Sunne. the Image of the true Sun; and so likewise of the Rainbow. Howbeit that this latter (as Aristotle would have it) is not any reflexion but a relation of the Aspett unto our eye-fight. But under his correction, that is not fo: For if the Rainbow in the Heavens do not yield a reflexion to our fight, it would not be feen in the water, or in a looking Glasse, as it is, and as daily experience sheweth us. And this also may serve for a solution to that Argument of the Epicures, who by Comparison of the clothes of Tapistry, that imprint their colours in the wall opposed, would prove, that the Ayre may also cast any form or Image of it self. For the colours of the Rainbow, and of Tapistry-hangings, are for the most part lively colours, as Azure or Sky-colour, red, carnation, and green; all which do naturally cast a great sustrey which may easily yield an impression upon any solid thing, and may reflect unto our eyes. And yer nevertheleffe, I fee not how this can be a good argument, to shew that the Ayre can engender forms or figures; which may refer themselves to the eyes, as Spetters, and not rather, as Colours.

Last of all, touching that which the Epicures affirm; how, of the bodies of things do issue and remain certain Spoils: The same hath not any foundation upon natural reason, or upon any apparance of truth. For, is there any likelihood, or probability, that if the creatures do leave behind them their after burthens, or other such spoils, bereaved from them, in the places where they have been. That therefore the bodies (be they dead, or be they alive) do leave an Image, or impression of themselves, in their absence, after they are departed from those places? It is most certain, that the bodies of any creatures, have not any thing in them, which either in their life-time, or after that their substance is perished, can be abstracted or separated from them. For otherwise, of one body there should be two made; which were a strange thing, and altogether abhorring from nature. And were not much

much different, either from the Fables of the Poets, who of a dead body, made the abstraction of a shadow, which they called the Image and Idoll thereof, (as is affirmed, both by Sergim, and Lucian and the Commentator upon Homer ) or elfe from those fabulous and idle dreams of the Rabbins, and Talmudifts, which had their Nephes, as faith the Author of Zoar. But the truth is, that those Creatures which do use to cast their spoils from them, do leave no other then a thin flenderskin, which being superfluous, is no more remaining or abiding with the body: Howbeit, that it commeth from the body; as appeareth both by the after-burthens of all creatures (wherein the young ones being wrapped and enfolded in the bellies of their dams, yet in comming from thence, do easily and naturally cast them off) as also by the spoils of the Serpent, or Snake, and by the skins of the Silk-worms, and the Caterpillars; the which superfluities, are drawn and cast off particularly from these beasts or Creatures, as a mark to the one, to wit, the Silk-worms, and Caterpillars, that they do change from their former state, and to the other, namely the Serpents, to shew the poisons and ill hearbs and feeds, which they have eaten all the Winter, according as Virgil writeth of them.

These Arguments being thus finished : Let us now come to that which the Epicures affirm to be the cause why any should be touched and attainted with fear; when they fee fuch Images and figures, which they affirm naturally to flit and fly up and down; We (fay they) are affected and altered, according to the things which we fee, and which are next unto us. As for example; we perceive, I know not what, falt humour being near the Sea; and in touching of Wormwood, and of Rue, we find a kind of bitterneffe : and when we are near a Smith, we feel our teeth to gnath, and to be fet on edge, at the noise of his File, or Saw, wherewith he worketh. So likewise, when these Images and figures do present themfelves unto us, we cannot possibly abide nor suffer them; but we find our selves altered and changed in our understanding : howbeit fome more then other some. For like as there be certain feeds within the eyes of Cocks, which shining and shooting into the eyes. of the Lions, do so firike and pierce their eye-lids, and do inflict upon them fuch pain and grief, that they are constrained to fly from them, being not able to abide or endure the fight of the Cock; So are there some men, who have their senses so apprehensive and subtill, that they cannot hold from being afraid, when they fee such vain Images and figures before them.

But hereunto we must give them this answer; that the sear which men have by the sight of Specters or Spirits, commeth in regard that the things are unaccustomed and admirable to the bodily senses; and not from any secret seeds, which are contrary to our nature, and much lesse from any natural passion; such as that is, wherewith men are touched, that abide near the Sea, or those that see Rue or Wormwood, or do hear the noise of a Smithsissle or saw. For if it were of any natural passion that this sear proceeded; then would

nor the party certified, be to confounced and aftonished even in the very powers of the Soul, as it is commonly feen that men are at the fight of Specters or Spirits: but rather he should be onely moved by a certain Antipathy or abomination (as Pomponatius calleth it) and would onely abhor and fly from that which he fo feareth. Befides. things that are supernatural, do much more touch the senses of man, then those things do, which are natural. Neither are they to be compared with such things; as having a natural cause (howbeit sca cret) do happen to be feen daily and ordinarily. Now I fay, that the cause of these things (though naturall) is secret: For Alexander Aphrodifem, speaking of the noise of the File, and how it setteth the teeth on edge, with other things of like nature, faith, that Natute hath referved the reason thereof unto herown secret knowledg, not being willing to impart the cause thereof unto men. The like may be affirmed of the greatest part of those Antipathies, which being concealed from men, yet cannot come of any fecret feeds, that are contrary openemies to nature (as the Epicures dote) but are hiddemin the fecrore Magazin or Storehouse of Nature, which hath nor revealed or laid the fame open unto any person. Who can tell the reason why the Conciliatour otherwise called Peter de Albano, did abhor milk ?. Why Horace, and Jaques de Furly could not abide Garlike? nor Cardan could away with Egs. And why that Gentleman of Gascoigne (of whom Julius Casar Scaliger speaketh) could not abide the found of a Violl? And of this latter in Cardan you may read the History. The Physician Scaliger writeth, how he himself knew a Gentleman, his neighbour, which had in him fuch an Antipathy at the found of a Violl, that as foon as ever he heard it (were he in any company, even of the best fort, and that either at Table, or elsewhere) he was constrained to forsake the place, and to go away to make water.

Now it happened, that certain Gentlemen having of a long time perceived and known this strange nature and disposition in him, did one day invite this Gentleman to dine with them; and having provided and suborned a certain Minstrel of purpose, they caused him to be kept close till the appointed dinner time, when being fer at Table they had so placed the Gent, in the midst of them, as it was not possible for him to get forth. Now as they were in the midst of their dinner, in came the Fidler, and began to strike up his Violl near unto the Gent. he that never heard the found of that instrument, but was prefently taken with an extream defire to piffe, grew into an exceeding great pain: for being not able to get from the Table, nor daring to lay open his imperfection to the whole company; the poor man shewed by the often change of his countenance, in what pitiful cafe and pain he was. But in the end he was confirained to yield to the present mischief, and to reveal his imperfe-He that should undertake to search and find out the cause of this fo admirable an Antipathy, I assure my self he should be as long a time about it, as was Aristotle in seeking out the cause of the Flowing and Ebbing of the Seas, (whereof have written Gregory Na-Kkk

zhanzen;

zianzen, Justine Martyr, Eusebim, and others) and yet he could never

learn the certain cause thereof.

But as touching the reason why the Lion doth By from the Cock. It commeth not from any feeds that lye hidden within the eyes of the Cock, and which from thence, should finke into the eyes, and hurt the fight of the Lion : but it is by a kind of Anipathy, whereof we have formerly spoken. By which also the Elephant doth fly from the Hopge, and the Herfe from the Stone Towaripe : Or elfe it is, for that the Cock and the Lion, partaking both of them of the nature of the Sun (but the Cock more then the Lion; ) it happeneth that the Lion perceiving it, doth prefently fly from him eas the valiant Hellor is faid to fly before Achilles, who was more brave and more warlike then he. Or elfe it is because the Cock, being a celeftiall fowl, and the Lion a terrefiriall Creature, and of a groffer matter (having the spirits more sensitive and brutal then the other) doth therefore by nature yield and give place, to that which is more excellent. And this reason seemeth unto me in some fore allows. ble; the rather, for that shole Devils which are of a more materiall and terrestrial nature, and be called Devils of the Sun, do fly the voice of the Cock, as well as the Lion (as Pfellus teacheth us). And thus, in my opinion, you fee sufficiently how all the Arguments and foolish dreams and fancies of the Epiceres may be foon answered, and eafily diffolved. the transfer of the beautiful and the very many reading

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THOUGHT OF THE THORES

#### The Arguments of those which deny that the Angells and Devils can take unto them a body; Confuted.

Hey which do deny that the Angels and Devills can take unto them a body, do not aim at the mark to deny their effence, (as do the Sadduces:) but they do it onely to disprove and impugne their Apparition. For it is a good confequent; if the Angels and Devils take not upon them any body, then can they not appear: And if one should reply unto them and say; That in our spirit and understanding the Angels and Devills may give some shew and token of their presence. To this they have their exception ready: That things spiritual and intelligible and all forts of Intelligences, do represent themselves by things that are sensible. We will see therefore by what reasons they endeavour to prove, that an Angell or a Devill cannot take a body unto them.

No Body (say they,) can be united to an incorporal substance, but onely that it may have an essence and a motion by the means of that substance. But the Angells and Devils cannot have a body united in regard of any essence: for in so doing we must conclude, that their bodies should be naturally united unto them, which is altogether untrue; and therefore it remaineth that they cannot be united unto a body, but onely in regard of the motion: which is a reason of no sufficiency for the approving of their opinion. For thereof would follow an absurdity in regard of the Angels: to wir, That they might take all those bodies that are moved by them, which is a very great and grosse errour. For the Angell did move the tongue of Balaams Asse: and yet he entred not in his tongue. And therefore it cannot be said that an Angell or a Devil, can take a body unto them.

To this Argument I answer, That true it is, that an Angel and a Devill, cannot (to speak properly) take unto them every body that is moved: For to take a body signifiest to adhere unto the body. Now the Angels and the Devils do take unto them a body, not to unite it to their nature, and to incorporate it together with their essence: as he that taketh any kind of meat for sustenance: much lesse to unite the same to their person: as the Son of God took upon him the humane nature: But they do it onely that they may visibly represent themselves unto the sight of men. And in this sort

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the Angels and Devils are said to take a body, such as is aprand fir for their Apparition, as appeareth by the Authority of Devis Ariocopyre, who writeth, that by the corporal forms the properties of

a Angels are known and differenced.

Again they fay, that if the Angels and Deulis to take a body, it is not for any necessity that they have, but onely to instruct and exhort us to live well, as do the Angels; or to deceive and destroy us, as so the Devits. Now both to the une and the other, the imaginary Vision, or the tentation is sufficient; and therefore it seemeth; that it is not needful they should take unto them any body.

I answer; that not onely the imaginary Vision of Angels is necessary for our instruction, but that also which is corporall and bodily, as we shall show anone, when we intreas of the Appartion of Angels. And as concerning the Devils, God doth permit hemboth visibly and invisibly to tempt men some to their falvation and

fome to their damnation.

Moreover they thus agree: That God appeared unto the Patriarchs (as is to be feen in the Old Teffathent; and the good Angells likewife,) as Saint Augastine proveth in his book of the Trinity. Now we may not say, that God took upon him any body, except onely in the mystery of his Incarnation. And therefore it is needlesse to affirm, that the Angels which appear unto then, hisy take upon

them a body.

Ianswer, (as doth Saint Augustine) who faith: That all the Apparitions which were in the old Testament, were made by the Ministery of Angells, who formed and shaped unto themselves certain shapes and figures imaginary and corporal, by which they might reduce and draw unto God, the Soul and Spirit of him that law them: as it is possible, that by figures which are feisible, men may be drawn and lifted up in spirit and contemplation unto God. And therefore we may well fay, that the Angells did take unto them a body, when they appeared in fuch Apparitions. But now God is faid to have appeared; because God was the Butt and mark whereunto by Vision of those bodies, the Angels did endeavour and feek to lift up unto God the Souls of men. And this is the cause that the Seripture faith, That in these Apparitions fometimes God appeared, and fornetimes the Angels.

Furthermore, they make this Objection. Like as it is agreeing naturally to the Soul to be united to the body: so, not to be united unto a body, is proper and natural unto the Angels and Devils. Now the Soul cannot be separated from the body when it will: Therefore the Angels and Devils also cannot take unto them a body

when they will.

For answer whereof, I confesse that every thing is born and ingendred hath not any power over his being; for all the power of any thing sloweth from the essence thereof, or presupposeth an essence; And because the Soul by reason of her being, is united unto the body, as the form thereof; it is not in her puissance to deliver her self from the union of the body. And so in like manner it is not in the power of any Angell or Devill to unite themselvs to any body as the form thereof; but they may well take a body whereof they may be the moving cause, and (if a man may so speak) as the sigure of the figure.

They affirm moreover, that between the body assumed, (if I may use this word) and the party assuming, there ought to be some proportion and similitude; But between the Angell or Devill, and a body, there is not any proportion; for both the one and the other are of divers kinds, and by consequent both of them are

incompatible together.

To this I answer, That if the proportion be taken according to the quantity, greatnesse, and measure, there is no proportion between the Angels of Devils, and a body; because their greatnesse is not of one and the same kind, nor of one and the same consideration. Notwithstanding nothing can let but that there may be a certain habitude of an Angell to a body; as of a thing that moveth to the motion, and of a thing figured to the figure, the which may be termed a proportion.

Another Argument they make, which is this: No substance sinite (whatsoever it be) can have in any operations together: An Angell is a substance finite; and therefore it cannot both minister un-

to us, and take to it felf a body together.

But this is easily diffolved: for I say, that these two operations, To take a body, and to serve in their Ministery, are ordained mutually to the Angels, and therefore nothing hindresh them, but that the Angels may use both of them at once, and to-

gether.

Again they inferre, that if Angells and Devils do take a body either it is a Celestial Body; or some other, having the nature of some of the four Elements. Now the Angels cannot take a Celestiall Body, for that the Body of the Heaven cannot divide it felf, nor cannot make any abstraction from it felf; much lesse can the Devils have that power, seeing the Angels have it not. Besides, they cannot take unto them a body of Fire, for then they should confume and burn the body, near to which they do approach: much leffe can they take a body of the Ayre, for that is not figurable; neither can they take any body that is a moveable Element, and retaineth no form; nor yet by the fame mean can they have a Terrestriall body; for we fee it written how the Angels do very foon and fuddenly vanish away out of sight, as it appeared by that Angell which came to Tobias. And the Devills also when they shew themselves in any Apparition, can in a moment withdraw themselves from the fight of men. And therefore being unable and unapt to take upon them any body, either Elementary or Celeftiall ; it must needs follow that they appear not at all.

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To this Ianswer, That the Angels and Devils may take a body of any Element whatsoever, and which themselves will; yea and of many Elements mixt together. Neverthelesse it is most likely to be true, and the common opinion is; that they do soonest of all take unto them a body of the Ayre, by thickning the same, and forming it of vapours, that mount and arise from the Earth, and in turning and moving it at their pleasure, as the wind moveth the Clouds, being able to make the same to disappear and vanish away again whensoever they will, by reason that it is nothing but a vapour.

But yet this will not fatisfy them, but they go further, faying; That every assumption of a body, is limited and bounded with some union: But of an Angell, and of a Body, there cannot be made any of those Three means of Unity, of which Aristotle speaketh; For they cannot be made one by Communition, by Inseperability, nor

by Reason.

To this a man may answer as before. That there is not any union in the assumption of a body by an Angell. For if there were a union, then in truth that which Arisotle speaketh, should be requisite between the Angell and the body which it assumeth. But there is not between them any union, save onely that which is of a thing moving to the thing moved, as we have before affirmed.

Again, the good Angels (fay they) in appearing unto us, either do take True Figures visible and palpable, or such as are altogether salle: if they have such as be true, it should then sollow, that if they appear in a humane body, then they do assume a True bumane body; But this is unpossible; unlesse we should say, That an Angell may enter into the body of a man, which is a thing not convenient nor agreeable unto the Angelicall Nature. And if they have False Figures, this would be much more unsitting and unbeseeming them: for that all seigning and dissembling, or any kind of siction is very unseemly in the Angels of Truth. And therefore in what fort and sassion it be, the Angels cannot take any Body upon them.

To this objection I answer, That the bodies which the Angells do take, have True and unseigned forms so far forth, as they may be seen and perceived by the senses, be it in their colour or their Figure, but not according to the nature of their kind, For that cannot become sensible but by accident. That therefore is no cause why a man should say, that there is any siction and seigning in the Angells: for they do not oppose and set before our eyes humane shapes and forms, because thereby they would be thought and esteemed to be men; but to the end that by their humane properties, we should know the vertues of the Angels. And like as Metaphorom speeches are not therefore any whit the sooner to be reputed salse, in which by the similitude of things, other significations are comprehended; So the sigures and forms of Angels are not salse, because they

are taken and assumed to the similarude and semblance of men.

More then so (they reply) that the Angels and Devills by the vertue of their Nature, cannot work or create any effects within humane bodies, save onely by the means of their naturall vertues. But their naturall vertues cannot be in things corporall to form any Figure of a humane body, but onely by the usual and determined mean of Generation, to wit, by the seed naturally ordained to that effect; in which fort the Angells and Devills cannot take a body upon them. And the same reason and consideration is there of other figures of earthly bodies also which they take unto them.

But hereunto this answer may be made them, That albeit the natural vertues of a body, do not suffice to produce a true shape of a humane body, but onely by the due and ordinary mean of Generation: Neverthelesse foit is, that the Angells and Devills are capable to cloath themselves, and to put on a certain similitude of humane body, as touching the colour and sigure, and other such exteriour Accidents, and that especially at such a time, as when it may suffice them by a locall motion to move any such bodies; by means whereof both the yapours are thickned, and again purished and made thin, as also the Clouds are diversly painted and figured.

But they object again, that this is not sufficient: But (they fay) that it behoves the cause moving, to insuse some vertue into the body moved, but cannot insuse any vertue, except it touch it. And if it be so that the Angells have not any touching nor seeling with the body, it seemeth that then they cannot move it. And therefore it must needs be, that they cannot take upon them any

body.

But it may be faid, that the Angells by their Commandement onely, may move the body with a motion locall, which they give unto it in touching of it, not with a corporall kind of touching, but

a spirituali.

Against this solution, they dispute further saying; It behove the mover, and the thing moved, to be connexed, and united together, as appeareth by Aristotle. But in saying that an Angell doth command any thing of his own will, it is to be presupposed that then he is not together with the body, which is said to be governed by him; and therefore he cannot move the body onely by his commandement.

Hereunto I affwer; That the Commandement of the Angelt dorn demand an execution of his vertue and puissance; and therefore it must of necessity be, that there be some spiritual touch-

ing of that body by which it is moved.

They insist yet surther, and say; That the Angells cannot move bodies with any locall motion: and that therefore in vain should the bodies be obedient unto them, seeing they should still

remain

remain immoveable, And to prove this they bring divers Arguments.

Their first Argument is taken from the Authority of Arisotle, who saith; That the locall motion is the principall, and most perfect of a lother motions. Now the Angells (if it be granted that they take a body) cannot use any lesser or inferiour motions; Itifolloweth therefore by a more forcible reason, that they can much lesse use any locall motion, which is the greatest, and the most ex-

cellent of all others,

But the answer is easy, and we say; That the Angels moving themselves with a locall motion, by the phantasmaticall body which they took, may also cause the other lesser motion, by using some corporall agents for the producing of those effects which they purpose; like as the Smith useth fire to soften the Iron, and to reduce it to that which they have an intention to make of it. And as southing that saying of Aristale; That the locall motion is the chiefest of all motions; the reason thereof is, because every corporall nature having life, is apt to move it self locally by the means of the Soul, be it either reasonable or sensitive, which giveth life unto it:

Their second Argument is; That the locall motion of naturall bodies doth follow their forms: But the Angels are not causes of the forms of natural bodies, and therefore they cannot be a mean to

give them any local motion.

Neverthelesse, answer may be made them, That in bodies there be other locall motions then those that do adhere unto the forms: as the flowing and ebbing of the Sea, do not follow the substantial form of the water, but the influence of the Moon; with much greater reason, therefore, may other locall motions (then such as adhere to to the forms) follow spirituall and incorporall substances.

Their third Argument is; That the corporall members do obey to the conception of the Soul in a locall motion, in asmuch as they have from her the beginning of life; now the bodies which the Angells take unto them, have not from them the beginning of life; for then it would behave that the bodies and the Angels should be united together. And therefore it followeth, that the bodies by them assumed, cannot be obedient to any locall motion.

I answer, That the Angells have their vertue lesse restrained or hindred then the Souls, infomuch that being separated from all corporall massinesse, they may neverthelesse take an Ayry body, the which they can move locally at their will and pleasure.

Besides all the former Arguments, they reply yet surther, and say: That every corporall motion doth not obey to the command of the Angells, as touching the forming and sashioning thereof: now the figure which the Angells take, is as a kind of form.

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And therefore by the onely Commandement of the Angels, cannot any body take any form or figure whatfoever, be it either of man, or of any other diverse kind comprised under one gender.

To this the answer isy That the figure which the Angells take, is in very truth a form which is made by the abscission and dismembring (as a man may say) of the thickning of the Ayre, or by the putteraction of it, or by the similaride and motion which may be taken of the same matter. But there is a very great difference between the Form and Figure that is made so accidentally, and that which is naturall and according to the true substance of a thing, the which cannot possibly be consounded with this accidentall Figure.

This is not all which they object: for they say further touching the Devills: That if they do invest themselves with a body, then they ought to be within the body which they have taken. Now Saint Jerome interpreting that place of the Psalmist; The Lord is in his boly Temple; and the Glosse do say, that the Devills do command and rule over Images and Idolls externally; and cannot be in them internally: and the Idols are bodies as every man knoweth. And therefore it cannot be said, that the Devills can take upon them any bodies.

I answer, That to be in or within a body of some substance, hath a double and twofold entendment of understanding. In the first fore it is understood under the Terms of Divinity. And in this manner, nothing letteth but that the Devill may be in a body. In the second fort it is meant according To the effence, as in giving a being to the thing, and in working man in it, which is proper unto God onely: howbeit that God doth not make a part in the effonce of any thing; For God is a substance separated and abstracted folely and onely in it felf. And for the further interpretation of Saint Jerome and the Glosse, which fay, That the Devill is not in Images : we may affirm, that they do privily and closely reprehend the falle opinion of the paynims and Idolaters, who made but one thing of the Idoll ( were it of Wood, Braffe, or Stone, ) and of the unclean spirit that remained within it; and by that means would have made a living substance of that which in its own nature was fenselesse and without life, not having either hands to touch withal, or feet to go on, or tongue to speak with; except such onely as the Devill did seem to give unto it, by his deceitfull illust ons.

To make short, they object this Argument also: If the Angells and Devills do take to them any body, either they are united unto The whole body, or to some Part thereof: If they be united one-

ly to a Part thereof, then can they not move the other part, but onely by the means of that part which they do move. But this cannot possibly be; for otherwise the body assumed, should have such parts as should have the Organs determined to the motion, which is proper to none but living bodies. But if the Angells and Devills be United immediately to the whole body, it behoveth them then also to possess every part of that body which they have taken to them; and so by that means they should be in many places, which is proper and appertaining to God onely: And therefore the Angells and Devills cannot take any body unto them.

To this Argument answer may be made in this manner; That the Angell or Devill so taking any body upon him, is wholly in the whole body which it assumeth, or else in a part thereof, as the Soul is in the body. For about he be not the form of the body which it assumeth, as is the Soul; yet so it is, that he is the mover thereof. Now it behoveth that the mover and the thing moved, should be together; and it is nothing to the purpose to say, that an Angell or Devill, silling a body whole and entire of substance, can be in divers places: for the whole body assumed by an Angell or Devil, is not but in one place onely, albeit the same be admitted to have many members and many parts.

Thus far have I done my best, both to set down and to resute all the reasons and Arguments objected by those who deny that Angels and Devils can assume and take unto them a body; to the intent that from hence forth their mouths might be stopped, and that they may not esseem as sables the History of Specters, and of the Apparitions of Spirits.

But before I come to conclude this discourse, I may not forget to tell you how that many of the Rabbins and Jews which have taken upon them to interpret the holy Scriptures, have held opinion, and been of the belief, that those Angels which appeared to the Patriarks and Prophets, did not appear in any body, nor did assume unto them any body to make themselves visible. And of this opinion amongst others was Rabbi Moses, one of the most learned Rabbins of the lews, who faid; That all that which is read and recorded in the Old Testament of the Apparition of Angels, did come by an imaginary Vision; that is to say, sometimes in sleeping, and sometimes in waking. But this position (as Saint Thomas of Aquine calleth it,) cannot prevail against the truth of the Scriptures; for by the phrase and manner of speeches which are usuall in the books of the Old Testament, it is easy to know and discern a difference, that which is fignified and declared to have Appeared purely and fimply to our eyes, from that which is faid to be done by the means of a Prophetitall Vision. For when it ought to be understood, that any Appa-TITION

rition was made by way of Vision, there are some words put down and inserted, which do properly appertain to the Vision, such as the Scriptures do intend; as in Ezechiel, the Spirit of the Lord (saith he) listed me up between the Heaven and the Earth, and led me into Jerusalem by the Visions of the Lord. I say therefore, that when it appeareth that things are said to be done simply, we ought to understand them as done simply and truly. Now we read in the Old Testament, that many Apparitions have been made in body: And therefore we ought to grant, that the Angells do sometimes assume and take unto them a body, in forming such a body as is sensible and subject to the external and corporal Vision, as well as some kind of shapes do form themselves in our imagination, which do produce an imaginative Vision, when we are sleeping. But this shall suffice touching this matter.

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